

TWO SERMONS

OF

Jonahs punishment.

Preached by Maister
Henry Smith.

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perfect Copie then heretofore,



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TWO SECTIONS

OF

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THE FIRST SERMON OF the punishment of *Jonah,*

Jonah. 1.4.5.6.

4 But the Lord sent out a great wind into the sea, and there was a mightie tempest in the Sea, so that the ship was like to bee broken.

5 Then the Mariners were afraid, and cryed every man vnto his God, and cast the wares that were in the ship into the sea, to lighten it of them, but Jonah was gone downe into the sides of the ship, and layd downe, and was a sleepe.

6 So the ship-maister came to him, and said vnto him, what meanest thou, O sleeper? Arise, and call vpon thy God, if so be that God will thinke vpon vs, that we perish not.



Hee sinne is past, but punishment is to come: for after disobedience followeth wrath, the heauy companion of wickednesse. For although shee loue not sin yet shee will be alwayes where wickednesse is: yea, also full of strength like a Lyon which will not be tamed.

He that made the windes, commanded them, and they obey his voyce; the windes and the waters obey him, but man will not obey him. Hee sayth not that a winde arose, but faith, the Lord sent a great winde. Therefore wee see the cause of this tempest, and so of *Jonahs* punishment. The iust iudge of the whole world may not suffer sinne unpunished

Psal. 107.
25. to 31.

Iob 1. 21.

Iob. 2. 9.

nished, therefore hee sends, the Lord sent out a mightie winde. Then it was not by chance, nor yet by witchcraft: for the Mariners (notwithſtanding they were infidels) were not ſo groſſe as to aſcribe it to any ſuch cauſe, but rather thought it to bee ſent from ſome reuenging power, being prouoked to indignatiō by ſome perticular perſon among them, that had committed ſome hainous fact: elſe why did they caſt lots to know him and find him out that had ſinned. and whoſe finnes did procure this tempeſt to bee ſent: Though this winde had almoſt drowned *Ionah*, yet hee ſaid, The Lord ſent it: ſo the Lord ſendeth wind to bring ſhips to land in ſafetie, and the ſame Lord ſendeth winde to drowne, and breake, and ſinke other ſhips. Therfore *Iob* ſaid when hee was bereſt of all his ſubſtance at once, and left as poore as might bee, that the Lord had taken them from him, who had firſt giuen all to him, adding alſo thankſgiuing euen for the perſecuting hand of God, which did ſo moleſt him. If ſome had ſo much loſſe by tempeſt as *Iob*, and ſuch dangers as *Ionah*, they would ſurely ſay with *Iob*, *blessed be the name of the Lord for it*: But moe (it is to be feared) would ſay with *Iobs* wife, curſe God and die.

And there was a great tempeſt in the Sea.

Fiſt, God ſpake gently to him, *Arise, Ionah, goe to Ninie*, then he would not goe: but ſeeing words would not ſerue, the Lord would take another way, and try whether that could make him obedient to his voyce. So the Lord cauſed a mighty tempeſt to ariſe in the Sea, like the meſſengers that were ſent to compell folkes to come to the banquet, that ſeeing the commaundement could not, the tempeſt might beate rule. For vnleſſe it be an imperious croſſe wee will not yeeld, ſo head-ſtrong is finne.

Therefore it is ſaid, that God ſent out a great winde, ſo that there was almighty tempeſt, that ſin might haue the foile, and God the victory.

Hoethat ſayles to *Tharſiſ*, or whether hee is forbidden

den to goe, would haue as good wind as hee that sayles to Niniue, or whither hee is commanded to goe. But he that doth one thing for another, shall receiue one thing for another, as *Achab* did, who hoped according to the saying of foure hundred false Prophets, to goe vp and prosper but hee went vp and perished. As surely as *Iomab* thought to arriue at *Tarshish*, so surely the Spaniards thought to arriue in *England*: but as *Iomabs* companie wondred at this tempest, so at these Spaniards destruction, their fellowes at home wondred, yea were astonied, how their inuincible power could be destroyed. But God is strong enough for them that kicke against him, and disdaineth to be crossed of dust and ashes.

And there was a great tempest in the sea.

The ship went on roundly for a time, the Prophet sleeping, the Mariners sporting, their sayles flaunting, the waters calming, the winds guiding, so merrily sinne goes on before the tempest comes. The winde blowes not yet, therefore goe on yet a little, and yet a little more, but suddenly the tempest rushes vpon them before they are aware of it, and tumbles them vp and downe, and suddenly all is like to be vndone. Hee came to the hauen, and payde the fare, and entred the ship, and hoist vp sayles, and went on forward, and all to flie from God, but now it appeares hee fled not from him, but to him, Therefore *David* sayth, If I take the mornings wings and flie aloft, loe, thou art there. If I goe into the neithermost depth, thy hande will finde me out: therefore whither shall I flie from thee? So that when we thinke that we flie from God, in running out of one place into another, wee doe but runne from one hand to the other, for there is no place where Gods hande is not, and whither soeuer a rebellious sinner doth runne, the hand of God will meete with him to crosse him; and hinder his hoped for good successe, although hee securely prophecieth neuer so much good vnto himselfe in his journey. What had hee offended the windes, or the wa-

ters, that they bare him such enmitie: The windes and the waters, & al Gods creatures are to take Gods part against *Ionah*, or any rebellious sinner: for though God in the beginning gaue power to man ouer all his creatures to rule them, yet when man sinnes, God giueth power & strength to his creatures to rule and bridle man. Therefore hee that euen now was Lord ouer the waters, now the waters are Lords ouer him.

But if *Ionah* had thought that God would haue brought things to passe, he durst not haue beene so bold in this enterprise. Therefore wee may see that sinne hath no eyes while it is on doing, Tush (sayth the foole) it is faire weather yet, while he goeth to the stockes.

So that the ship was like to be broken.

Wee haue heard of the cause and greatnesse of this tempest, the effects follow, whereby the greatnesse of it is the better exprest, First in the ship, then in the Mariners,

The ship was like to be broken.

The ship was faire and goodly, so strong that it might haue encountred with instruments of warre, and so sure made that it might haue endured great tempestes, and made manie voyages. Yet now with one tempest, and at one voyage, it was so deformed, so weakned, in such a taking, that it was like to be shiuered in pieces: and all because *Ionah* was in it. Such strife is alwayes betwixt Gods wrath, and mans disobedience. When Gods word will not turne vs, Gods windes and other instruments of his wrath must threaten to ouerturne vs.

Pro. 7.
22.

Then the Mariners were afraid, and cryed euery man to his God, and cast the wares out that were in the Ship, to lighten it thereof.

The effects of this tempest in the Mariners were two.

First, they were afraid, then vsed meanes to appeale the tempest, and saue themselues.

Then the Mariners were afraid.

Mariners liuing in the Sea, almost as fishes, hauing the waters

waters as their necessariest elements, are commonly men voyde of feare, venturous, and contemptners of danger. Yet now seeing the tempest so vehement on a sudden, that their goodly and tall ship was tost almost to a cocke boat, and crackt so, that it was like to bee torne all to pieces, and thereby was fully perswaded it was no common nor ordinary storme, but a reuer ging tempest, for some extraordinary cause, sent out vpon them by some great power prouoked: now they are afraid, they tremble for feare, like women that shrink at euery stirre in the Whirrie, and like little children when they are frighted, least their ship breake or leake, and so sinke, and they loose their goods their ship, their liues and all.

Now these nought-fearing fellows, these high stomaked men, which desire danger are brought downe by danger, feare and quake like a young souldier which starteth at the sound of a Gun.

And cryed euery man vnto his God, and cast forth their wares into the Sea, &c.

The meanes which the Mariners vse to saue themselves, are diuers. First they cry to their gods, then when that appeared not the tempest, they cast out their wares, *They prayed.* This is then a mainifest signe, that the Hea-then acknowledge there is a diuine power, seeing and gouerning the whole world: for they would not haue prayed at all, but that they were conuincd, there was a God, who beheld the affaires of men, and could in extreamest danger deliuer whom hee would, Nature conuincd them, the workes of God made them to acknowledge it. For in man, though the Lampes be wasted since *Adam* consulted with the deuill to bee a God, yet there is some litle light left, which dwelleth in darkenesse like a sparke hid in the ashes, whereby the stately and most glorious fame of the world, with all the wonderfull varietie of the singular effects of all the excellent creatures therein considered, man cannot but acknowledge there

The first Sermon.

is a God. Yea, his mightie power the blinded Gentiles saw so expressely in all the creatures, that they imagined it to bee impossible for one God to worke them all: therefore they thought that there were diuers Gods, as there were diuers seasons, deuers nations, diuers trades, diuers languages, diuers and sundry kindes of all things: and so diuers nations worshiped diuers Gods, When the wicked see that all their inuentions will not bring their enterprises to passe according to their mind, but they are in extremitie and like to bee cast a way for want of succour, then they flye vnto God, being driuen by compulsion as a beare vnto a stake, and they crouch and kneele, & make great shewes outwardly, of humiliation and pietie, all in hope of helpe from God, and as it were thinking to deceiue him by their hypocrisie,

Euery one vnto his God.

This sheweth, that they were of diuers nations, for among the Gentiles euery nation had a seuerall God to worship, *Chamos* was the God of the Moabites, and *Beelzebub* the God of the Ekronites, *Dagon* the God of the Philistines, and the Ephesians worshipped *Diana*. In our necessitie wee flie euery one vnto his God: that is, in the time of necessitie euery one doth flie for helpe and ease vnto that which most feedeth his owne humour, or best pleaseth him, that wherein he reposeth most confidence, perswading themselves of sufficient reliefe from that: some runne to their coffers, thinking that there it is that is able to procure ease from any troubles: other some turne to their delights and wanton sports, supposing that there is no trouble so great, but they will cause them to forget it: some to their glorious attires and costly iewels, imagining they will now as well reioyce their hearts, remedying their griefe, as at other times they haue delighted others eyes, pleasing their sight: some to their daintie meates and some to their soft beds, and easie standing, hoping by those to feele reliefe. In sicknesse wee cry, Come, Philicke helpe

I. Sam. 5.

5.

Act. 19.

35.

Of Ionahs punishment.

helpe mee : in heauinesse wee call, Come, musicke, cheare mee : in warre, we sound, Come, souldiers, succour me: in quarrels we say, Come, Law defend me: euermore leauing the Creator, which is all goodnesse, and powerfull in him selfe, running to the creatures, which haue no goodnesse nor power, saue that they receiue from him : neither by their goodnesse, can doe vs good, but by his blessings.

And cryed euery man vnto his God.

They did well in that they prayed; but they prayed not well: for they prayed euery man vnto his God: that is, vnto fained Gods, gods in name, but not in nature, and gods they were that could not helpe so much as themselves.

Euery one vnto his God.

Euerie of these mariners did now in their extremitie call vpon his God, euery one vpon that God, which hee thought most highly of, and whom hee had in his prosperitie reposed most confidence in. Now while none could helpe but one, they cryed to many; and by this meanes while they sought to lay the tempest, they stirred it more: for their prayers being idolatrous, were so wicked, that the Lord had vtterly destroyed them; if his mercy had not bene wonderfull ouer all his workes. They prayed much like the Papists, which in extremitie cry out, some to one Saint, some to another, some to Saints of this place others to Saints of that place, thinking as these Mariners did, if one will not helpe, another will.

They cryed. &c.

They prayed, and their prayers did beate the skye, though they could not lay the tempest. They were not as many of vs bee when wee pray vnto God, without a fence of their danger, or without great desire to obtaine their requests. What an hypocrisie is this that is common among vs, to haue vehement speeches, and loud cries, and long prayers, without liuely affection within?

They cryed.

Here is a distinction of crying to bee obserued: The righteous

Psal. 144.

15.

righteous cry, and as well when they are in prosperitie, as when they be in calamitie, though many nothing so frequently • but the vngodly then onely, when the hand of God is vpon them, and then also like beares without their prey, alwayes much doubting, sometimes disparing of helpe atchough they cry for it. And therefore blessed is he that hath the Lord for his God: and let them know that cry without faith, without confidence in God, they doe but cry in vaine, Let not the wauering minded man, think to receiue any good of the Lord.

And cast the wares that were in the ship into the sea.

Here is the second meanes which they vsed to helpe themselves. Now the Mariners are content to cast their wares into the Sea, in hope of some furtherance to saue their liues thereby: for though many will venture their liues for riches, yet they rather part with all their riches, then with their liues. But they cast them out to appeale the tempest, or lighten their ship: but it was sin that procured danger, and being cast away, would haue saued all: which being retained, the tempest abating not, the shippe is not the safer, though it bee the lighter. If I regard wickednesse in my heart, saith *David*, the Lord will not heare mee. And *Paul* saith, Though I cast my life in to the fire, if I haue no charitie, If I retaine malice in my heart, it profiteth mee nothing: if I cast not away sinne, I cast away all. Some will giue to the poore, and yet vse extortion and v-
sury to get money by: but God saith to such, that if they regard wickednesse in their hearts, it profiteth nothing, though they part with all that they haue, and bestowe it vpon neuer so good actions, they doe but as the Mariners did, cast all away, their desire nothing satisfied: for though they thinke themselves beneficiall to the poore thereby, and hope for reward therefore, yet God will accept of them but as hypocrites, he will none of their oblations, hee abhorreth their very prayers, *Pro. 15. 8.* vntill they haue humbled themselves, and reformed their owne heartes
before

Iam. 2. 7.

Psal 66.

18.

1. Cor 13.

3.

Cast away
sin, or thou
castest a-
way all.

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before him from such vncleannesse.

They cast out the wares into the Sea.

They would faine haue laide the tempest, that thus readily loose the wares, & cast out their very tackling into the sea: but the sea will not be satisfied, the waters must wash the sinner, or there is no saluatie, nay the danger is greater the sea continually more and more troublethome, vexing them. But *Ionah* was no sooner cast into the sea, but all was quiet, the winds are calme, and the sea ceaseth from her raging. O that iustice were executed, and hee that troubleth the ship were in the sea! He that troubleth, not hee that against all reason is thought to trouble: then should all bee safe, yea peradventure *Ionah* too.

And they cast the wares that were in the ship into the sea.

Obserue here, that oftentimes many are punished for one mans sinne, as all the host of *Israell* were punished for the sinne of *Achan*, and here all the Mariners & owners of ship or wares for *Ionahs* sin. &c. to the ende that men may learne thereby to admonish one an other when they see them doe amisse, with loue, and not to say with *Caine*, Am I the keeper of my brother? for hee that is not carefull to keepe his brother from sinne, is not carefull to keepe himselfe either from sinne or from sorrow: therefore let vs take heed, that a wicked one be not found amongst vs vnadmonished. I would there were not many worse then *Ionah* among vs. Wil you know what I thinke of you? I think you are worse then Infidels, Turks or Pagans, that in this wonderful yeare of wondrous mercies, are not thankful, beleue not in God, trust not in him, glorifie not his name: but like *Pharaohs* sorcerers, who seeing the great workes of God which *Moses* wrought passing their skill, confessed, saying, Surely this is the finger of God: or you confesse, it is the great worke of God; (as must needs) but where are the fruites it hath brought forth in you? The captaine saith, I haue done nothing: the souldier saith, I stirred not: but the Lord sent out a mightie tempest vpon them, and after that they escaped

Ionah I.
II. 15.

Ios. 7. 5.
12.

Many punished for ones sinne, therefore suffer sinne in none,

Exo. 8. 19

The first Sermon.

Mans extre
mitie Gods
opportuni-
tie.

In necessity
first pray
then vse
lawfull
meanes.

ped our handes, the Lord stretched out his mightie arme against them, and *Pharao* is drowned in the sea, so that he neuer attained the land of promise which he gaped for, and made full account to possesse. Further herein we may note that extremitie is Gods opportunitie: for when the wind had almost ouerturned all, & the waters had almost drowned all, & destruction had almost deuoured all, then, and not afore, was Gods opportunitie to set forth his glorie. First, they vsed prayer vnto the diuine powers for assistance; then they vsed such ordinarie meanes as they knew best in such a time, by casting out their wares to lighten the ship of them, which order is necessary to be vsed of all Christians in their necessitie; First, to seeke for aid & assistance at the hands of God & then to vse all such good meanes to helpe themselves, as God shal enable them to, trusting that of his goodnes he will blesse their endeouours, or else may they goe ouer all the earth to seeke helpe & haue none, for there is no other way. God indeed is the last refuge, but he is also the first refuge which is to bee sought vnto: for hee will haue vs to acknowledge that man liueth not by bread onely, & a horse is but a vaine thing to saue a man, and except the Lord keepe the citie, the watch-man waketh but in vaine, no meanes can helpe without his blessing. But then he will not haue vs carelesse & negligent to vse lawfull meanes: for hee neuer or very seldome worketh without meanes, whē the means may be vsed by vs. Danger thē we haue seene made them to feare, but feare astonished them not, but gathered their wits together, for they vsed meanes with wisdom to saue themselves. But when the Lord sendeth calamitie vpon many of the vngodly, they haue so guiltie a conscience, that whilst they feelee the great hand of God, they are euen distraught of their wits, and made as it were sencelesse, that they know not what they doe: yea when troubles come, it makes them like a headlesse Bee, which buzzeth about she knowes not whither, or like the Swallow, which by cōpulsion of the wind, fieth backward and

and forward till it fell into the Sea : or like *Caine*, whose head was fraught with feares, so that he knew not whether to goe, doubting to bee slaine of euery one whom hee saw. But whatsoeuer befalleth the child of God, hee hath euer matter of consolation, and some moderation of minde to beare it withall, expecting a ioyfull issue of all. Therefore blessed is he that hath the Lord for his God.

But Ionah was gone downe into the sides of the ship, and layd downe, and was fast a sleepe.

They prayed vnto their gods, and their gods were now deafe while they were tolled, and *Ionah* is gone to sleepe when he should haue beene better occupied. We come hither to heare the word, and here we fall a sleepe but it were farre better wee were away : for we sleepe when we should heare, and so sleepe in sinne, and sleepe in sinne : therefore let them now giue eare that are a sleepe, for wee are come to *Ionahs* sleeping, not that wee should sleepe with him, but by his sleeping to be warned of our securitie, and wee shall see him waked, that wee may learne to wake with him. *Ionahs* fast sleeping is noted, to declare the occasion of the ship-maisters speech to *Ionah* : but chiefly to note the dead securitie of *Ionah* in his sinne, for asmuch as though the mariners cryed for feare, and cast out their goods, nay the very senselesse shippe seemed to feele the anger of God, and to cry to *Ionah* by rowling and cracking, yet *Ionah* was not once mooued thereat, but lay still fast a sleepe. So by *Ionah* his sleeping, wee see the nature of all the sonnes of *Adam*. when they listen to the Serpent, they are like changelings, they are cast into a dead sleepe : for when they forget God and his word, and bid conscience adiewe, they sleepe in sinne, and that death, like one sicke of the Lethargie.

Ionah signifieth a Doue : *Ionah* therefore was nowe indeed *Ionah* : I meane, like the Doue which *Noah* sent forth of the Arke: for as the Doue being gone out of the Arke, could find no rest for the sole of her foote, till shee retur-

ned

Gen. 4.

The first Sermon.

ned into the Arke againe: so when *Jonah* arose vp from the presence of the Lord, hee could find no rest for his minde, neither by Sea nor land, vntill hee returned againe vnto the Lord. For the cause of *Jonahs* going downe to sleepe was, it seemeth, to ease his minde, for it was disquieted he felt it grieuouly troubled, the conscience of his sinne tormented it. Therefore now, O that *Jonah* could sleepe till the tempest were past: but it will not be, for the tempest is sent purposely to wake him,

And he was fast a sleepe.

*Jonah sleeps
while a lisse
stirre.*

See how little *Jonah* is ashamed of his sinne: all the the world sinarted for it, and yet he sleeps: as if he should say, Neither the windes blowing, nor the waters roaring nor the ship reeling, nor the waters casting, nor the Mariners crying, with all the stirre, could moue him, waken him from his sleepe, or rayse him from his sin. Now *Jonah* might say, I was a sleepe, and all might haue perished for mee, if one God had not helped more then all the rest: for *Jonah* slept but God waked, and called to the windes and the waters saying, Toss him, but you shall not drowne him: feare him, but you shall not kill him: whip him, and when you haue whipt him, send him to mee, that I may send him to Niniue. *Jonah* was fast a sleepe, when the windes ouer him were blowing, the waters vnder him tossing the shippe about him reeling, the Mariners by him crying, the wares in ouer-boord casting, in all the stirre *Jonah* felt nothing, but slept, as if there were no stirring Yet wee goe farre beyond *Jonah* in securitie, for the Lord causeth the tempest to blow downe houses beside vs, the heauens to thunder ouer vs, the earth quake vnder vs, the water to ouerflow the land about vs, the fire to consume all that wee haue before vs, the ayre with cold ready to kill vs, and all things in an uproare round about against vs, thereby, alwayes crossing vs one way or another, and all to put vs in minde of our duetie, the neglect whereof is the cause of all these troubles which the Lord doth send vs: but

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but wee sleepe more deadly then *Ionah* in our negligence, voyd offeeling, because wee consider not what wee haue done, wee looke not backe on our sinne yet euery crosse shoulde cause vs to examine our selues throughly, and leaue no sinne vniuewed, that wee might liuely feelee our wickednesse, and so duely repent it, and soone find release of our miseries: therefore if wee sleepe still, and will not bee wakened, God will deale more roughly with vs then hee did with *Ionah*, for the Lord cauted a Whale to swallow him, and afterward to cast him vp againe, but we shalbe swallowed of that serpent which neuer restoreth againe,

Hee should haue beene their teacher, if he had not bin a sleepe, hee should haue taught them to pray aright, if hee had had any good feeling in him. But all this while wee read not that *Ionah* once condemned his thoughts, nor so much as once said to himselfe, *Ionah*, take heed what thou doest, thou knowest how God may handle thee vpon the waters: though thou sleepe, hee can ouertake thee: though thou hide thy selfe, he will find thee out: though thou giue thy selfe to sleepe, hee shall giue thee no rest, and awake thee to thy greater woe. How should wee be strong, if a Prophet, and such a Prophet as was the figure of Christ, could not withstand this one temptation, but suffer himselfe to bee led away so farre, that when hee should runne, hee lay still, and when hee should cry, he held his peace, and when hee should zealously bestirre himselfe, he is fast a sleepe?

In *Ionah* his sleeping, we obserue two things: the first is, that when wee thinke our selfe most at rest, then wee are in greatest danger: when ship-wracke is most likely, then *Ionah* is a sleepe, when *Herod* is vaunting, then hee is stricken: when *Nabuchad-ezzar* is in his greatest pride, then he is turned out: when *Balthazar* is banquetting, the hand writ his condemnation: when the rich man saith vnto his soule, Thou hast enough, then his soule is taken from

In *Ionahs* sleepe two things.

1. Most secure in greatest things.

Isa. 12.

21. 22.

Dan. 4.

27. 30.

Dan. 5. 4.

5

Luke 12

19. 20.

Iudg. 16.
25. 30.
Suddenly
destroyed.

1. Sin ple-
asant whiles
it is in do-
ing.

2. *Kings* 5.
27. 30
Gehezies
briberie.

Gen 9. 21.
Noahs
wine.
Dauids a-
dulterie.

2. *Sam.* 11
4.

Pro. 10.
24. 33.

A Prophet
wakened
by a Pagan.

from hun: when the Philistines are sporting then the roose is falling: so destruction ouertaketh sinners when they least thinke of it, like a Leopard which is taken while hee sleepeeth, or a bird when she singeth: therefore suspect thy pleasure like a bait.

The second note is the nature of sinne, which is here expressed (while it is a doing) to be not bitter, but sweete, not painefull, but pleasant, like a harlot which sheweth nothing but her brauerie and beautie. *Adam* swallowed the forbidden fruite with pleasure, *Gehezie* lyed for gold with gladnesse, *Noah* dranke his wine with mirth, *Dauid* committed whoredome with delight: so sinners go on merrily til wrath ouer-takes them at vnawares, like the foole, I wil sit a litle longer, and fold my hands together a litle, yet a litle and a litle longer, till pouertie come as an armed man and Gods iust iudgements as the whirle-winde suddenly, vnresistably: then though thou hast gottengold with *Gehezie*, or honours with *Haman*. or *Naboths* vineyard with *Ahab*, or all the delights of the world, if thou haue not an assurance of thine owne saluation, if sinne be still pleasant, if it bee not bitter in thy belly, though it bee sweete in thy mouth, deceiue not thy selfe, beleue God, thy hope is but doubting: thy strongest confidence but a vaine trust.

Then the Ship-maister came vnto him and said, what meanest thou, O sleeper? arise and call tpon thy God.

Here *Jonah* is taken napping: sinne hath brought him a sleepe, and now the ship-maister wakens him. The Mariners may doe him more good then the tempest. Whom sinne should waken, perill cannot waken: the windes are not loud enough, nor the waters rough enough, therefore the ship-maister must waken him: else all shall bee indangered. If the windes will not waken him, let the waues waken him: if the waues will not waken him, let the Mariners waken him: if he will not be wakened, let him perish in his sleepe, and die in his sinne.

Now

Of Ionahs punishment.

Now marke who is a sleepe, and who wakens him. *Ionah*, is a sleepe, and the Mariners waken him, an Israelite, an Infidell : what a thing is this, that he which is the sonne of *Abraham*, who is wiler then a thousand Mariners, is now wakened and told his dutie by a Mariner ? This is a shame for *Ionah*, that hee which had taught Princes, should now be told his dutie by Mariners : hee that long hath and should still wake others, needes oftentimes to be wakened by others : and he that should reprove sinners, is often reproved of sinners. And thus the Lord sometimes shameth his seruantes, and doth vexe them with a foolish nation, as he reproved *Abraham* by *Amalech*, and *Balaam* by an Ass.

Now wee might aske *Ionah*, saying, Why didst thou write that thou fledst from God, or that when thou hadst most neede to pray, thou didst sleepe ? If thou hadst not thus layed open thine owne shame, thou mightest haue beene reckoned as one of the best Prophetes : therefore why didst thou so ? *Ionah* did it to this end, that in him we may see the reward of disobedience : for as *Paul* sayth, Whatsoeuer is written, is written for our instruction. and *Ionah* would neuer haue written it had it not beene for our sakes. If he haue done thus much for vs, which way shal wee requite him ? That which hee would haue vs to do for him, is this, to be warned by him, to suppress all euill motions not suffering them to take effect as he did.

What meanest thou, O sleeper ? Arise.

As if they should say, O retchlesse, altogether carelesse, quite sencelesse man, art thou dead, that thou wakest not, or benumd, that thou feelest not, or deafe, that thou hearest nothing, or carest thou not whether thou liue or die ? Haue not the windes nor waters raging, nor our loude cryes so long thundring wakened thee ? Canst thou sleepe in all this furre ? Doe not our troubles, nor labours, nor losses, nor the common daunger mooue thee ? What meanest thou ? Why doest thou not come and la-

B

bour

So God of-
ten shames
his seruants

Gen. 20. 9.

Num. 22.

28.

bour with vs in this daingerous time? Is this a time to sleepe in, when wee are all in perill of our liues? Shall wee cry and thou hold thy peace? Shall wee labour, and thou rest? Shall wee cast away all our goods, and thou lye sleeping, caring for nothing? This is no time to sleepe, it is a time to pray vnto thy God for his assistance, and to vse the meanes that may saue our liues: vp, arise, helpe what thou canst. *Ionah* hearing this, did not snap like some curriish Dogs, and bite him that wakened him. neither did he as in publike dangers most are wont, sit still, deuising with himselfe, to shute for himselfe, neglecting others, but hee ariseth, he thanked him that waked him.

Against
sleepers.

Many of you come to heare the Word, and heere you fall a sleepe when you haue most neede to be waking, but I am glad, I haue now gotten a text to waken you, for now I cannot reade my text but I must say, *What meanest thou, O sleeper? Arise.* But I pray you, haue I not wakened you, and yet you sleepe againe; If you marke not what is sayd vnto you, you are asleepe, though your eyes bee open: but if you were as wise as *Ionah*, you would not sleepe heere in the sight of all the people, but would rather get you to sleepe in some corner, for *Ionah* went vnder the hatches to sleepe, and would not sleepe in the sight of the Mariners. If you were as wise as *Ionah*, you would thanke him that wakened you, as no doubt *Ionah* did. *Salomon* sayth, that hee which reprocueth, shall haue more fauour of a wise man then hee which flattereth. The Lord Iesus sayth, Woe be vnto that seruant, that when his maister commeth he shall find sleeping: canst thou not watch one houre, sayth hee to *Peter*? Can you not wake while I speake to you? You woulde all bee found in the Church when the Lorde commeth, but you would not bee found sleeping in the Church. You are watched. (I see you not below) and none of you can steale a nap and not bee espied, but when youre eyes bee most shut, and see least, then most eyes be vpon you: and I can as well stand in the pulpit

Pro. 28.

23.

Luke 12.

37. 45. 46

Mark. 14

37.

pit vnto scene, as you can sit & sleepe there and not be espied. I maruaile how you can sleepe, hauing so many eyes looking on you, so many clamours in your eares, and God himselfe speaking vnto you. Shall I continue iogging till you be wakened: How long shall I preach afore I can conuert the vsurer, the extortioner, the drunkard, or the blasphe-mer, seeing I speake thus long, & cannot conuert you from your sleeping? What would you doe if I reade some Homilies vnto you, whereas you cannot wake while I preach vnto you, and speake against you? if you should see a traytor sleepe on the hurdle, or if you should see men sleepe with meate in their mouthes, would you not maruell? Yet euen so do you, while I denounce the great iudgements of God against you, and while I am feeding some of you, you fall a sleepe, and so I preach in vaine. There is a Country whereof it is said, that it is night with them, when it is day with vs. I thinke that Country be here, for how many are here which haue lost their eyes and their eares since they came hither? if all of you, were as many of you bee (I meane a sleepe) the strangers which come hither to heare, would thinke that you were all dead, and that I preached your funerall Sermon: therefore for shame leaue your sleeping. What meanest thou O sleeper? Arise sleepe no more, and I will waken you no more.

Arise and call vpon thy God, if so be he will thinke vpon vs &c. This is an other meanes which they vse, *Ionah* being wakened, to appease the tempest, now that they see they cannot themselues allay the winds, nor assuage the waters, they desire, they exhort *Ionah*, to try what hee can doe by calling vpon his God. *Arise call vpon thy God &c.*

After that the ship-master had wakened *Ionah*, hee bids him call vpon his God, as if hee had said, Watch and pray: hee speakes like a Saint, yet hee is an Infidell: he said not, Call vpon our gods: but call vpon thy God. The ship-master, would not call vpon his God: but (saith he) Call vpon thy God, and it may be he will helpe vs: if hee had said

call vpon our God, when he said, call vpon thy God : and if he had said, He will helpe vs, when he saide, if so he will helpe vs then he had shewed some sparke of faith. Because he wanted helpe & comfort, he bids him arise, and because he was fearefull, hee bids him pray. It may be (saith he) he will thinke vpon vs, that we perish not. As if he had said, *Jonah*, wee know that thou hast a God as well as wee, and therefore we say, Call vpon thy God, for now euery God is to bee tryed, therefore if euer thou didst pray in thy life fall to it now. Thus Sathan leades men a blind way with zeale, in hope of some reliefe being in trouble. They called vpon them for helpe, which were neither willing to assist them, nor able to heare them, and when they perceived by woefull experience, that there was no kind of succour to be had that way, they flie to God, and then Sathan laboureth to vndermine that confidence & expectation of helpe, and to place in stead thereof doubtfulnessse and infidelitie. Thus Sathan will bee sure to lose nothing by this bargaine any way. *Jonah* (say they) call vpon thy God, for if hee cannot helpe vs, we are all vndone and lost for wee haue called vpon all our gods, wee haue laboured hard to amend our state, we haue cast away our goods to lighten the ship, but all in vaine, for wee are no whit the better, like the woman which had spent all her substance about Physicke, yet all could not helpe her till Christ came. So the Papistes while they are well, they pray vnto euery Saint and Angell for succour against the troublesome times, but in extremitie, or at the point of death none of them can helpe, so that then they are faine to flye vnto God or bee destitute, as like Idolaters, as one flye is like another : they are like the heathen, which worship *Inno*, *Venus*, *Neptune*, *Pallas*, *Iupiter*, and the rest : some hold on the one, and some on the other. Some say, if *Iohn* bee with mee, I care not for all the pettie gods because I holde him chiefe : so another saith, if *Saint Gabriel* bee with mee, I care not for the rest : and some raise

Of Ionahts punishment.

raise great disputations, whether this Saint or that Saint, this Angell or that Angell be better: whether our Ladie of Bullen, or our Ladie of Rome bee surest: whether Saint *Iames* of Callis, or Saint *Iames* of Compostella bee strongest: and so like beggers which run from doore to doore, they run from one Saint to another. If one God will not helpe, another will, thinke these, as though the Gods were contrary one to another, and where the one bids the other forbids. So some thought that *Venus* was a freind to the Troianes, and *Pallas* was not their freind; as fooles thinke of Witches, one strikes, another heales.

Call vpon thy God.

They bid him call vpon his God, before they knew him but the faithfull would not worship a false God, though they may bee helped by him. By the example of these mariners, if they thought that their God was the true God (& why els did they worship him:) we may learne the substance of euery temptation that doth vndermine vs, namely, that it will bid vs doe this euill, that good may come of it: Marke whensoever thou art motioned to euill, if it doe not promise thee some goodnesse to come of it. But the seruants of God ought not to do that which is euill, though they were sure to gaine all things that can bee wished by so doing: for they haue learned their lesson, and how to answer Sathan at such times: Why temptest thou me, Sathan? for it is written, Thou must not do euill that good may come of it: and this is the armour called *Scriptum est*, wherewith the Lord ouercame the deuill in the wilderness.

Heere also wee may see the difference betweene the faithfull and Infidels: for, *Call vpon thy God*, saith the ship-master and the rest.

The Mariners bid *Ionah* pray to his God in their behalfe: but *Ionah* sayth not to the mariners, Pray to your gods in my behalfe. And this is also manifest, that a Papist will

Infidels desire the faithfull to pray for them.

Sin alwaies promisseth good.

Rom. 3. 8.

The truly
faithful de-
fire not infi-
dels to pray
for them.

Exod. 18.

27. &c.

Pharao de-
sireth Mo-
ses, not Mo-
ses Pharao

1. Sam.

15. 25.

will say vnto a Protestant, and one that liues well, Pray for me: but a Protestant it hee be any thing zealous, will not say vnto a Papist, Pray thou for me: knowing that when a Papist doth pray, hee doth it to Idols, Saints, or Angels, or at least without faith, and therefore their prayers are abominable in the sight of God, and therefore they will not bid them doe it, because they will not doe euill, to the intent that good may come of it: whereby it is manifest, that our religion is the true religion, our aduersaries themselves being iudges. And so *Pharao* said to *Moses*, Pray for me: but *Moses* said not to *Pharao*, pray for me, *Saul* said to *Samuell*, pray thou for mee: but *Samuell* sayd not to *Saul*, Pray thou for mee: therefore the Mariners had neede of *Ionah* to pray for them: but *Ionah* had no neede of ignorant Idolaters to pray for him. And why should not all pray to *Ionahs* God, & *Pharao* pray to *Moses* God, seeing God hath sayd, call vpon mee in trouble, and I will heare thee? Call vpon thy God (say they.) When they had cried & saw no helpe, they distrustied their Gods, they thought they would not helpe: indeede they could not: therefore they ran to another whom they knew not, hoping to be helped by him, because they thought some God there was that could doe it. So the Papists run from one God to another, from *S. Dominick* to *S. Francis*: and why should they run from *S. Dominick* to *S. Francis*, but that they mistrustied *Dominick*? they thinke he will not heare them, and so they goe forward: but in the ende the vnknowne God is thought to be the best: yet the Lorde taught not *Peter* one prayer and *Iohn* another, but taught them al one prayer vnto one onely God, and to wait still vpon him, praying still, with assurance he will be a helpe in due time.

If peradventure hee will thinke vpon vs that we perish not.

This if, perhaps, and peradventure, cost *Adam* Paradise. God sayd to *Adam*, If thou doest eate of this tree, thou shalt surely die. When *Euah* reported these words, thus: least peradventure we die. The serpent seeing her in such a mind,

Of Ionahs punishment.

a mind so carelesse or forgetfull of the commaundement, hee came and quite changed the matter, and said, You shall not dye. Thus sinne creepes vpon vs, while doubt fulnesse remaineth in vs : so God saith, You shall bee saued : the trembling flesh saith, peradventure I shall, &c. then commeth Sathan, and he saith, Thou shalt die: so that if you will aske what is the faith of sinners, or if you would haue it defined. it is this : peradventure yea, peradventure no : if you will aske mee whereupon this faith is grounded : it is vpon ifs and ands : this is the faith of the vngodly, to say, If so bee God will helpe vs : for they cannot assure themselues of any helpe. But we may not doubt of our God, and say, It may bee, or, If peradventure: for we may freely pray to our God with confidence, and may say, our God, and the God of *Ionah* will surely helpe vs and hath helped vs. But yet let vs know that we haue sinned like infidels, and doe deserue to bee punished like the Egyptians.

The sinners
saith.

If so be he will &c.

Thus it commeth in like a little leauen, which sowreth the whole lump of dow, and like the moth, which eateth the whole wedding garment, & this same little theefe hath stolen away all the Papists faith. Therefore with them wickednesse lyeth sicke in bed, and calleth to euery one that commeth by, Call vpon thy God, and pray for mee if so bee hee will looke vpon vs and helpe vs : and so their hope when the tempest commeth, is either an easelesse horreur, or a comfortlesse doubting.

If so be will thinke vpon vs.

Our God thought vpon vs in the time of trouble : hee thought vpon vs, and layd the tempest when our enemies called vpon their Gods, Saints and Angels. But what doe wee meane, beloued, whē mercy is come to send for iudgement? for though we bee saued with Israel, wee deserue to be plagued with *Pharao*, because wee are not thankfull for this, namely that the Lorde hath thought vpon

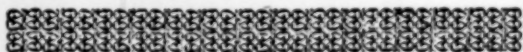
Pro. 1. 24.
25.

vs in our distresse; for hee trauelleth with mercie, and laboureth till hee bee deliuered, hee goeth laden like a Bee, but wants a hie. There are two hands, a hand to giue, & a hand to receiue: Gods hand to giue, and mans hand to receiue: the hand of God is a bountifull and a mercifull hand, a hand loden with liberalitie, full of gracious gifts: therefore let vs stretch forth the good hand to receiue it thankfully to embrace it, chearefully to entertaine it, and carefully to keepe it, let vs receiue it by the hand of faith, the hand of loue, and the hand of prayer for who so commeth with his hand, shall be filled, and who so commeth with out it, shal goe empty away, because they haue despised the wayes of God: for when I instructed them, they would not heare, and what I taught them, they would not learne, saith the Lord. *Jonah* wakened thus, and thus exhorted to call vpon his God, soone no doubt perceiued his danger, and partly with the horror of his sinne, partly for feare of the deserued, and thus threatned drowning and other punishments, without question was grievously vexed. For hee could not but see, that the very dumbe creatures were bent against him for his disobedience: the wind blowes, as though it would ouerturne all, the waters roare as though they would drowne all, the ship tumbles as though shee were weary of all, and albeit the Mariners had cryed, and cast out the wares, as though they would loose all, yet the tempest rageth still, their danger is greater then euer.

Wherefore now one might haue saide to Sathan, Sathan thou pertiua dedst him to flie from his defence for his safetie, and madest him beleue that he would come safe to *Tarshish*, and there liue at liberty and ease, enioying all temporall benefits at his pleasure, but now thou haste brought him into the prison of the ship, and it is tost thus by this tempest likely to destroy him, thou leauest him in the greatest danger, and reioycest that *Jonah* quaketh at the tempest, and hath his heart aking for feare of the danger

danger thus threatned due to rebellion : yea, seekest also to drowne him, and that also in hell, howsoeuer thou pretendest a desire to preserue him from troubles, and procure him many pleasures, with much securetie : O most wretched and deceitfull lyer, he that trusteth his enimie, and he that beleueth thee,, shall euer bee deceiued. And now might *Ionah* say, Beware by mee, for thus hath the tempter deceiued me, he hath allured mee with flattering fantasies, and perswaded me, that it was but an easie thing to flie from the presence of the Lord, that seeth alwayes all things, and from whom no man, no nor secret lurking in any mans heart can be hid, but all are alwayes in his presence. He made me beleue that light could bee brought out of darkenesse, that good may come of euill: for he asureth mee that if I would set forth toward *Tharshish* : I should not only shun the presence of the Lord, but should liue at ease like one vnknowne, both for my vocation, and also for my behauiour in the execution thereof, and so I might creepe into a familiaritie with these people, and enioy the benefite of thy societie. Otherwise if I went to *Ninuse* as the Lord commanded, they would hate and persecute mee, yea, and so I should end my life in misery, both because they being Gentiles, and I a Jewe, they cannot abide mee, for the one holdeth the other in contempt, : and also because of my message, namely, a prophecie of destruction, grounded vpon a reproofe of their vile and sinfull pleasures, Which message, Sathan perswaded me, would be so hainously taken, that no death nor torment that they could deuise for mee, would bee thought sufficient, and so I should be sure neuer to escape their hands a liue if I went : as though the eternall and most glorious God, which sent me thither, were not able to defend mee from all euill when I came thither, as well as hee did *Daniel* in the Den of Lyons, and Christ in the wildernesse among the sauage beastes. And when Sathan had thus perswaded mee, I beleueed him, and so tooke my journey

iourney to flye from the presence of the Lorde, if I could haue performed my intention. But the Lord hath beheld the stubournesse and disobedience of my heart, and therefore followeth mee with great displeasure: he hath sent out this tempest vpon the sea, whereby we are like to be ouerwhelmed, and so neere as we are to the water, so neere we are to death by all likely-hood,



THE SECOND SERMON OF
the punishment of
Ionah.

Ionah. 1.7.

Afterward they said euery one to his fellow, Come, and let vs cast lots, that we may know for whose cause this euill is come vpon vs, So they cast lots, and the lot fell vpon Ionah.



ow followeth another meane which the Mariners vse to appease the tempest,

They cast lots.

But first, they consult & consent to cast lots. The tempest was so strong that they concluded with themselves, it was the reuenging power of some angry God, for the sinne of some notorious wretch that was amongst them.

Seeing therefore neither they, nor *Ionah* praying, had appeased the tempest, but it was rather increased, and no man confessed hee was that sinner, they take counsell, and agree to find him out by lots. wherein let vs obserue first, neuer a one of them is of *Dauids* spirit, who when hee saw the people plagued, said, Lord it is I: Euery man excu-
seth

Of Ionas punishment.

seth himselfe : for every man would extenuate his owne sinne, and diminish it, and every one thinketh his sinne salued, when he hath excused himselfe. Let *Adam* bee his owne iudge, and hee will say, The woman tempted him to sinne : and let the woman be her owne iudge, and shee will say, Yonder Serpent perswaded her to it. Let every one be his owne iudge, and there will be such posting off of sinne, that neuer a one will bee found guiltie. There is none that will bee so impudent, as to say hee hath no sinne at all, yet fewe that will freely confesse they haue greiuously sinned. Therefore these heere say every man within himselfe, though he be a sinner, yet hee is no great sinner. None are accounted sinners, vnlesse they bee openly detected of some notable and hainous crime. If they bee Diccers, swearers, drunkards, brawlers pickers, flatterers, prophaners of the Sabbath, sleepers at Church, and such like, they be not thought sinners : these actions are counted no sins, but rather recreations. For the multitude count none sinners, vnlesse they be theeues, traitors, open and grosse Idolaters, and taken with such like capitall crimes : no nor these neither, were it not for feare of the law : as none among the Iewes, but Publicans, were counted sinners, all the rest were good fellowes, and iust men.

The Papists say, some thoughts, affections, words, and outward actions, not agreeing with the Law of God, are easily washt away with a little holy-water, &c. they are not deadly, they deserue not the wrath of God, they are but veniall. Did you euer read of these veniall sinnes in the Scripture? But thinke you they haue nothing but Scripture? Yes, they haue Decrees, they haue decretals, the Ceremonies whereof obserued, these veniall sinnes are soone pardoned, and they haue a Pope that can forgive any sinnes. Thus they lessen sinnes, thus they abate the price of sinnes, and they can buy out sinnes with money, or redeeme them with Masses, and by a little shorthe penance, purchase a large and long pardon.

And

The first Sermon.

And as the Mariners, euery man thought hee was no great sinner; so *Iouah* thought with himselfe, Though I bee a great sinner, yet am I not so greiuous a sinner as these Idolatrous heathens: or if hee throughly condemned himselfe, yet vnwilling to be knowne such a rebell, he thought it may bee, it is most likely, they are many, I but one, peraduenture therefore the lot will not fall vpon mee, like a theefe, which notwithstanding in his owne heart he acknowledge himselfe guiltie of that wherewithall hee is charged, yet will not confesse, vntill the matter bee throughly sifted, and so clearly prooued to his owne face in such sort, that he cannot for shame (though with shame hee contelle,) denie it. Therefore if God had not sifted out this sinner the better, *Iouah* would not haue been knowne the man, and the Mariners would still haue contended who was the lesser sinner, therefore they consult to cast lots.

Let vs cast lots.

Pro. 18. 18
Pro. 26. 33

They did not vse to cast lots, this was no custome among the Mariners: but the tempest was so wonderfull, that it made them seriously to thinke of God, and willing to vse the meanes prescribed by God for the ending of doubtfull matters, acknowledging that hee ordereth all, and the lot is the sentence of God; by the falling of the lot, he reuealeth the truth.

Exod. 5. 2.
Exo. 8. 10

These like worldlings neuer confesse God, but when he commeth in a tempest: they will not see his mercie, vntill his iustice appeare: they will not acknowledge Gods gouernement, before he bring on them some iudgement, like *Phar.* or forcerers, who confessed not Gods Maiestie, while they liued at ease, but when the Lord plagued them, they cryed out, This is the finger of God.

Let vs cast lots, that we may know for whose cause this enill is come vpon vs.

Why? what are they the better when they know him? what would they doe with him on whome the lot should fall?

Of Ionas punishment.

fall? Surely they supposing, or rather cleerly seeing this tempest to bee sent from some wrathfull power, and that for some one mans sinne amongst them, they determined hauing found him, to sacrifice him vnto the God that was so offended by him, God turneth euill into good but the deuill turneth good vnto euill. The Gentiles had a custome in the time of the common plague, to sacrifice one for the rest. This custome they tooke by imitation of the Iewes, in offering beasts, & of *Abraham* in offering his son the deuill that father of lyes and schoolemaister of all mischiefte teaching them. So the deuill tooke aduantage to doe euill by the seruice of God, in mouing the Gentiles to werke abomination, by offering men, imitating the Iewes commaunded sacrifices. But if they had rightly known the true God, they would haue taken their sinnes by the throat, and haue sacrificed them.

Come, let vs cast lots.

The mariners were not so wise to preuent the tempest before it came, as they bee diligent to alay the tempest when it may not be layd: wee ouertaken with Gods iust iudgements, are very carefull alwayes, to vse all meanes to bee rid of them. But who keepeth a watch of his owne waies, and diligently laboureth to keepe himselfe free from that which necessarily draweth on it selfe Gods iudgement? who purgeth himselfe of his sinnes, least he bee sicke? who letteth or fetcheth out his corrupt bloud, of pride, lust, couetousnesse, least hee be sore? who keeps a good dyet, and maketh his choyse of holy exercises, godly companions, religious conferences? &c. But know wee, hee is not safe that is not sound, neither he sound that is intemperate.

So they cast lots.

Whether it bee lawfull to cast lots, it is not euident by this example, because they were Gentiles, and therefore no president for vs: but so farre may wee vse them, as the word doth lead vs, and no further.

There

The second Sermon.

Leuit. 16.

Num. 34.

Iosua 7.

1. Sam. 10

1. Sam. 9.

Acts 1.

Pro 16.

33.

There are two Goates brought to *Aaron*, that he might cast lots, to see which Goate should bee killed, and which should not: these Goates signifie Christ: for as hee dyed hee liued againe, and as he was buryed, he rose againe. Againe the land of Canaan is parted by lots, to see what part each Tribe should inhabite. Againe, that theefe *Achan* is found out by lots, first by his Tribe, then by his Family and lastly, by his particular person.

Againe it is said, that *Saul* was chosen King by lots: and least any should haue said, that it was his good lucke: his good lot or chance to bee King, therefore the Lord: appointed that he should be annointed before he was chosen by lots.

Againe *Matthias* is chosen by lots to the Apostleship in stead of *Judas*: so that it is lawfull in some causes to cast lots, so that they doe attribute nothing vnto them and acknowledge that the lot is cast into the lap, but the disposition thereof is from the Lord: for they must not say that it is their chance, fortune, or good lucke: for so they make an Idole of it and rob God of the honour due vnto him. For it was not *Sauls* fortune to be King, but Gods mercy: it was not *Achans* chance to bee caught, but Gods iudgement. Lots may be vsed to preuent strife, when all other meanes haue beene vsed, and sometimes before al other meanes, when in wisdom it is thought the best meanes. Brethren often and godly at first deuide their inheritance by lots, as the Children of Israell deuided the land of Canaan. Therefore in the Church of *Geneua* there is an order, that in the time of plague, there should bee a house set apart for the sicke to lodge in. & least they should be vncomforted, they chuse out a Minister by lots to do it.

So they cast lots.

Now wee are come to put vp our selues to the Court of Lawyers, to see if they will do any thing for God, for conscience, or for loue, viz. that they would end mens suites quickly

quickly, and let the poore Clients haue equitie. Some say, that Lawyers bee good vntill they bee Counsellers, like Lyons, which will be gentle vntill their talions grow: bee not offended, but amend, for malice speakes not.

I am periwaded, that if the lots were cast to see who troubles the slup, it would fall vpon the Lawyers: bee not offended but amend, for malice speakes not. A poore Client commeth forth accusing one & going home accuseth a hundred: for so many seeke to gaine by him, so few seeke to further him, and so many seeke to hinder him, that all his gaine is but labour and losse.

For a small matter many will come to law, to strue for that which with reason might easily bee attained without such contention, and others seeke to enrich themselves with contending for a small matter with their neighbours yet in the end loose that they sought, and that they had beside: and so they contend and strue about a thing commonly, till the Lawyer hath gayned more by them, then the thing which is in controuersie is worth. These are like the Moule and the Frog, which stroue so long about Marsh-ground, that at length the Kite came and tooke them both from it. Others will come vp to law about a small matter, and therein so intangle themselves, that they cannot rid their handes of it, vntill it haue almost vndone them, like a silly sheepe that is hunting a fle, which runneth from bush to bush, and euery bush catcheth a locke of him, so that the poore sheepe is threed-bare ere he hath done, and hath not a fleece left him to couer himselfe withall. So he runs from Court to Court, to sue, to complaine, to plead till he haue spent his cloake for his coate: were it not better to haue cast lots for the coate at first? for the law is like a Butlers boxe, play tti'l on, till all come to the Candlestick. Therefore it is lawfull, to ende any controuersie in a hard matter, to vie this meane.

Now whether it be lawfull to cast dice, if lots may not bee vsed (as *Solomons* wordes, *Proverbes*. 18. 18. The lot.

The second Sermon.

Arguments
against dic-
ing.
Pro. 18.

lot causeth contention to cease, compared with *Heb. 6. 16.* proue) but in hard matters and waightie causes, when the thing is doubtfull, and all good meanes are tryed before to auoyd strife: that question is decided, which none but voluptuous men make question of, namely, whether dice-play bee a meete exercise for a Christian soule. *Salomon* sayth, the lot causeth contention to cease: therefore, lots are to end strife, but these lots make strife: for before thou takest the Dice, thou knowest thine owne, and no man struieth to take it from thee: but when thou castest the Dice, thou doest (as it were) aske whether thine owne bee thine owne, and makest a strife of no strife. Art thou not worthy to loose the giftes of God, which venturest to loose them when thou needest not? Doest thou not deserue to forgoe thine owne, which art so greedie of anothers, that thou wouldest haue his liuing for nothing but for turning of a die? *Esau* did not sell his birth right so lightly, but hee had somewhat for it which refreshed his hunger, but God hath giuen thee a liuing, and thou spendest it for nothing. The Mariners did cast lots to finde out the sinner: they did not cast dice to see who should winne, as Dicers doe: for to whom the lot falles, hee taketh all, which deserues to loose all as well as the other, and hath no right vnto it by any lawe: for God hath not allowed one man to take anothers goods for the tripping of a Die, but eyther they must be merited, or they must be giuen, or they must bee bought, or else it is vnlawfull, vngodly, vnconscionable to take them: Besides the brawles, the cosenages, the othes annexed to this game, which would not agree with it, vnlesse it had been a meete companion for them. Thou takest another mans goods for nothing, whereas God hath appointed thee to get thy liuing with the sweate of thy browes, for thou takest away that which others sweat for, and whereas thou shouldest liue by working, thou seekest to liue by playing, like as the ape which liues by toy ing. Dost any dicer thinke hee doth well? Tell mee what thinkest

thinkest thou? for euery sinner doth condemne in his prayer to God, that which he excuseth before men: if they which are gamesters repent it, how can they which are gamesters defend it? Thou shouldest do nothing, but that thou wouldest haue God finde thee doing if hee shoulde come to iudgement: wouldest thou haue him take thee at dice? I am sure thou wouldest not haue God see thee so vainely occupied: neither canst thou thinke, that Christ or his prophets, or Apostles, or Euangelists were Dicers, for no such lots are named in the holy Scripture, and yet the Lords day is most prophaned with this exercise, cards and dice, as though they kept all their vanities to celebrate holy daies, what hast thou to alledge for dice, now euidence is giuen vp against them? hast thou any patron to speake for them, but thy vaine pleasure and filthy couetousnesse which are condemned already, and therefore haue no voyce by law? take away these, and take away dice. The patron condemnes the clients, when one voice condemnes another: if the exercise were lawfull, such patrons as pleasure and couetousnesse would not speake for it. Take thy pleasure therefore in that which is good, and the Angels will reioyce with thee: if this were good, God would prosper them better that vse it: but neyther winners nor losers are gainers. I kow not how, but there is not so much wonne as lost, as though the Deuill did part stakes with them, and draw away with a blacke hand, when no man seeth, for the winner, sayth he, hath not won halfe so much as the loser hath lost. One would thinke that some of them should flow, when so many ebbe: there is neuer an ebbe without a flowing, neuer one looseth, but another winneth, but at dice. What a cursed thing is this that turnes no man to good, which robs others, and beggars themselves? the schoole of deceit, the shop of oathes, and the field of vanities. Thou doest not onely hazard thy money (in this game) but venturest thy saluation, and castest dice with the Deuill, who shall haue thy soule. For euery

C

thing

The second Sermon.

thing that commeth well to a man, he giueth thanks, but for that which commeth by dice, hee is ashamed to giue thanks: which sheweth, that in conscience that gaine is euill gotten, and that he sought it without God. Can this be good when worst men vse it most? if it were good, the euill would like worse of it then the good: but the more a man fauoureth of any goodnesse, the more hee begins to abhorre it, & his conscience doth accuse him for it as for sin. They which doubt whether God doe allow it, neede but looke how he doth prosper them that vse it: but they trust not in God, (the termes of their occupation discerie) for they call all their casts chances, as though they relyed not vpon God, but vpon chaunce. Therefore if dice make strife without cause, if they take away others goods for nothing, if we may not liue by playing, but by labour, if they which haue beene dicers, repent it among their sins, if the holy men neuer vsed this recreation, but the worst most delight in it, if thou wouldest not haue God see thee when thou playest at Dice, nor take thee at it when hee comes to iudgement, if nothing but pleasure and couetousnesse speake for them, if they doe not prosper which take pleasure in it, if they trust not vpon God, but relie vpon chaunce, if thou doest not onely venture thy money, but hazard thy soule, then the best cast at dice is, to cast them quite away.

And the lot fell vpon Ionah.

The lot fell vpon *Ionah*, not because he was the greatest sinner of them all, (for so is the opinion of the common people, to censure them worst whom they see most afflicted: If any one be seene to beare his crosse, then many will say, This is a wicked man, and so thinke well of themselves, supposing that God is not bent against them to punish them as well,) but because *Ionah* should feeble the hand of the Lord both punishing and preserving him, and bee reformed: for God correcteth all, as hee did his Sonne, to learne them obedience. But if iudgement

*Luke. 13.
1.2. &c.*

*Heb. 5. 8.
1. Pet. 4.
17. 28.*

ment begin with the house of God, what shall become of the vngodly? *And the lot fell upon Ionah.*

Now when the sinner that troubled the ship is taken, now *Ionah* can hide himselfe no longer. Now hee might also feare to bee sacrificed by the mariners presently, For the mariners, partly for the paine they had endured, partly for the losse they had sustained, partly for the danger wherein they remained, where no doubt as the she-Wolues robbed of their whelpes, out of measure furious and fully bent to sacrifice him on whome the lot fell, to appease the wrathfull God. But God stayed, and restrained the rage of the mariners, and made them afterward willingly to abide the tempest a while, and put themselves to more paine to saue him, endeavouring by rowing to recouer land. For hauing heard of the true God, and though they lost their goods, hauing found God who is all good, shall we (say they) destroy him that hath saued vs? Shall wee giue him vp to death vnneccessarily, that hath brought vs to life, and assured vs to raigne with God in all glory euerlasting? Surely the thanklesse are gracelesse: especially they that loue not, and shew not forth the labour of loue for their gracious guide to God: but therefore wee may see that the hearts of men are in the hands of God, and hee turneth them which way hee list, hee fashioneth their hearts euery one, yea euen kings hearts, as riuers of water doth hee turne, to water and make fruitfull his vine: to pittie and to persecute, to honour and to shame, to loue and hate his people: to deliuer their power to the beast, Reue. 17. 13. and againe to eate the whores fleshe, and to burne her with fire, 17. 16. 17. Therefore let vs neuer feare to performe our duties whatsoeuer, to whome soeuer: for hee formeth the hearts of all, who hath promised to honour them that honour him, but to make them contemptible that doe despise him, Neither let vs put confidence in man, nor in Princes, for their hearts are riuers of water of them
selues

Pro. 20. 1

Psal. 33.

15.

Pf. 106.

40.

Isa. 3. 10. 6

Ezra 1.

14.

Isa. 3. 24.

Ne. 11. 1.

Pf. 105.

1. Sa. 2.

30.

Pf. 146. 3.

The second Sermon.

1. Tim.

2. 1

selues fleeing easely as they bee led following: But especially let vs not forget chiefly to make prayers, supplications intercessions, and to giue thanks for all those on the godlinesse, or prophaneitie of whose hearts, the flourishing or defacing of the gospell of Christ Iesus, and the chosen of God doth most depend.

And the lot fell vpon Ionah.

Now *Ionah* could not deny he was that sinner, vnlesse hee would accuse God of vnrighteous iudgement: for the lot is cast into the lap, but the whole disposition thereof is of the Lord. Now therefore he must needs confesse it. The windes thundring, the waues tumbling, the ship cracking, the mariners quaking, vpon their gods crying, their wares forth casting, *Ionahs* prayers requested, to cast lots consulting, *Ionah* kept himselte close, hee would not be thought that sinner. The winde said I will ouer turne thee: the water said, I will drowne thee: the ship said, I cannot hold thee: the mariners said, We cannot helpe thee: his prayers said, Wee cannot profit thee, his conscience within bleeding, and God at the dore of his heart knocking, and the lots now ready for casting, said threateningly, For thee the tempest is come, thou fugitiue, and wee will discover thee.

Yet *Ionah* conceales his sin, so much did he abhorre the shame of men, of strange men, a few men, fraile men, or the feare of the fury of the fleshe. Therefore after the winds had roared, and also the waues raged, and the ship reeled, and the mariners cryed, & the lot, his conscience, and God himselte threatned him, the lot also condemned him, and the feare of being sacrificed by sinners to Sathan terrified him, so that he forthwith repented throughly, he declared it openly, and confessed his sinne freely. Such a stir hath God before he can come by his owne: hee must crosse vs, and set him selfe and all his creatures against vs: he must straine our bodies, or leaue our soules, and constraîne vs to it, before wee will returne from our wicked wayes and

and throughly humble our selues to yeeld him due obedience, O the goodnesse of the great God? O long sufferance and bountifullnesse vnspeakeable, which not onely leadeth, but also in the chaines of loue draweth vs to true repentance?

It was Gods great goodnesse to *Ionah*, that the mariners sacrificed him not: greater, that hee truly repented; that God continueth in his calling, and blesseth his (whose flying from God, deserued flinging to Sathan) not so much solemne preaching, as sudden confession, and short denuntiation of vengeance, yea made it so powerfull, that it conuerted Idolatrous heathens, most hardned Idolaters: first Mariners, then Niniuites.

For what a blessing felt *Ionah*, God vouchsafing him of this honour, to offer them a liuely, holy, & acceptable sacrifice to God, by whome he presently before greatly feared to haue beene offered a dead, vnholly, and to a delightfull sacrifice to Sathan. This feare banished, & that ioy possessing him, what a mercy of the almighty did *Ionah* thinke it? But before he conuerted the Niniuites, he was more to be humbled, fuller to be strengthened, better euery way to be prepared. Therefore God would haue the sea to wash him, the Whale to fast him, and yet miraculously safe to preserue him, that being purified, hee might pray feruently, and being deliuered, finde power, comfort, and courage abundantly. Therefore when by lot being taken, and by his owne confession found the man that procured the tempest, the Mariners in loue and compassion of him, had assayed by rowing to get to land, but could not, the sea raging more and more, and *Ionah* himselfe professed hee knew the tempest was sent for his cause, and would be layd he being cast into the Sea. *Ionah* at length was cast out of the ship into the swelling purge of the tempestuous sea. What hope of life then left is there any? to swallow vp all, soone after hee is swallowed whole of a Whale. Here let vs marke, that after the tem-

Iona. 1. 7.

10.

13.

12

The second Sermon.

pest had terrified *Jonah*, the mariners reprov'd him ; when they had reprov'd him, his conscience pricked him : when his conscience had pricked him, the consulting to cast lots greiv'd him : after greife for consulting, their concluding to cast lots vex'd him : vex'd at the conclusion, the lot condemnes him : the lot having condemn'd him, in what an agonie thinke we was *Jonah* ? partly, that he should be held that notorious wretch that had brought this woe ? partly, least they in their raging greife, for their great trouble of body, losse of goods, and danger of life, should forthwith kill him for a sacrifice, to appease the vnknowne angry God? But after this agonie, the terror of drowning followed, and after that the horror of the huge fish : first, least it teare him in pieces, then least it melt him, afterward least it poison him : lastly, three dayes and three nights the comfortlesse horror of darkenesse, and noysome stuncke in the fishes belly tormented him.

First then see, the windes could not further him, the waters could not beare him, the ship could not hold him, the Mariners could not helpe him : and being cast out, least all for him be cast away, the Whale would not spare him, the stinck would ill feede him, the darkenesse would lesse glad him, and light might not visit him. Now seethen what *Jonah* got by this iournie, notwithstanding all the promises of which Sathan assured him, and all the furtherances which the serpent procured him, hee lost his labour, lost his money, lost his ioy, lost his credit, lost his quiet, and saw no hope but to loose his life too, finding plentifully, and bitterly feeling dreadfull feares. Hee trusted to the windes, the windes could not serue him : hee trusted to the ship, the ship could not keepe him : he trusted to the mariners, the Mariners could not hold him : hee trusted to the lot, the lot would not spare him : hee trusted to the waters, the waters could not beare him, neyther would the Whale forbear him, neither did any thing make shew of likelihood to saue him. Therefore we may see in *Jonah*

what

what it profiteth a man to flie from God, forsaking his calling, and so practising the euill motions of Sathan in stead of the knowne will of God. Assuredly, if wee follow his flatteries as *Ionah* did, we shall haue as he had, accusing consciences, fearefull hearts, and the wrath of God vpon our heads. For hee hath nothing to giue vs, although he promise and make vs beleue he hath great kingdomes. Yes indeed, hee hath horror of mind for all that obey him, and hell for the reward of his, which will make all their hearts ake which receiue it.

See secondly in this punishment of *Ionah*, the iustice of God. The Bee, when she hath once stung, doth leese her sting, so that shee can sting no more: so doth not Gods iustice punishing sin: for it retaineth power, it hath store of stings to vexe still: when one iudgement is executed, shee euer hath other inow ready, either of the same kind, in another degree more sharpe, or of another sort: for all the creatures with their seuerall powers, are Gods darts to strike vs when he commaunds. Therefore if we be sicke sicknesse is not dead with vs: if we be poore, pouerty endeth not: if wee be in danger, danger is not therefore put downe for euer after: and if wee be vexed, vexation hath not therefore lost his sting: his darts, his weapons also are as sharpe now as they were at the first, and sharper too, be cause wee are sinfuller. For according to the sicknesse is the medicine, and woundes more dangerous, require more dolourous plasters.

And if thou bee disobedient, then hee will leade thee through them all. vntill he hath humbled thee, and made thee to glorifie him with obedience, or vtterly destroyed thee.

Thirdly, let vs not forget, neither lightly thinke of this, that God knoweth how to punish for sin, yea most seuerely to correct his children, though repenting. If our Prophet *Ionah* here may not keepe thee some good while in a due meditation of it, let that man after Gods own heart

Leui. 26.

18. 24.

28. 36.

37. 38. 39.

&c.

The second Sermon.

2.Sam.

18.6

1c.27.

chap.

2.Sam.

12.13.

15.16.

17.18.

19.20.

chap.

Psal.30.

& 75.

Hof.6.4.

2.Pet.2.

Jonah 1.

17.

Ier.35.6.

Dan 6.

22.

Num.1.

46.

Exo.173.

Exo.16.

13.

10.2,10.

Ie.38.13.

Dan.6

24.& 3.

26.

Exo.176.

Exo.16.

13.

Ez.2.15.

3.10.

the sweete Prophet of Israell come to thy minde, and in him see, whether God cockereth his entrest friends, or something sharply, if not bitterly, handeth them, feeling themselves in their dregs, or securely seruing the Lord.

Lastly, yet consider God is rich in mercy, and full of compassion, both to punish, vnlesse to far prouoked, content to shake his rod ouer vs, to make vs feare onely, and keepe vs free from feeling his strokes, if that may haue his due worke in vs, that is, recall, reforme, and confirme vs: for as the windes could not ouerthrow *Ionah*, nor the waters drowne him: so neither could the whale consume, poison, or annoy him, or ought but feare him, though it had swallowed him: for *Ionah* remembring God, God shewed hee forgot not *Ionah*. Therefore when and where *Ionah* thought verily and speedily to haue perished, then and there God caused him to bee three dayes, and as many nightes most safely preserved. O power omnipotent, O goodnesse all sufficient, in all things at all times, God then as well knoweth to deliuer his out of all distresse in due time, as to referue the wicked to the day of iudgement to bee punished. And in what danger shall we despaire? In what extremities ought not we to hope in our most mighty Saviour, remembring *Ionah* in the whales belly, *Ieremie* in the mire of the deepe dungeon, *Daniel* among the fierce Lyons, his three companions in the hot burning furnace, nay, 600000. men of warre, and three times as many more, of men and women, young and old in the wilderness, lacking now drinke, then meate: and all these deliuered out of all danger, these last miraculously satisfied with drinke out of the rocke, and with meate abundantly from heauen.

Secondly, though *Ionah* bee cast into the troublous sea, and swallowed of a huge whale, yet hee must preach at Ninine: though *Moses* flye out of Egypt, yet hee must be the leader of Gods people thence, *Ioseph* is in prison, but hee must be Lord of Egypt, & preserve the Church aliue

Who

Of Ionahs punishment.

Who would haue thought that *Saul* should become *Paul*, or forswearing *Peter* a faithfull Preacher? Suspend then thy iudgement and wonder at Gods workes, whether of mercy, or iustice, and think not the worle of a man though hee were cast out of the sea, as *Ionah*, or basely brought vp as *Amos*, for the deliuerer of Israel was brought out of the flagges, and the conuerter of Niniue out of a Whale, and the saluation of the whole world, out of a stall.

And the lot fell vpon Ionah.

The lot fell vpon *Ionah*, that he might bee cast out of the ship, that as the ship was almost broken, but not altogether, so *Ionah* might be almost drowned, but not altogether: almost consumed, almost poysoned in the bellie of the Whale, but not altogether: and that being in the double deepe duely humbled, and as gold in a furnace, fined and fit for Gods workes, hee might thence in a miraculous manner come forth like *Lazarus* in his winding sheete, that hee might glorifie God once againe, and courageously cry against Niniue.

And the lot fell vpon Ionah.

The lot fallen vpon *Ionah* the iustice of God (both manifesting the truth incorruptly, and chastising his disobedient seruant seuerely) did appeare: but with all singular mercie shined, and the mariners mindes were mollified, in that they sacrificed him not to Sathan, but much more, that hee by that meanes truly repented. In so much that the old idolatrous mariners presently by him were conuerted and hee cast into the Sea, was not drowned? swallowed of the Whale, and three dayes continuing therein, perished not, but miraculously was preserved, and most graciously cast on land safe: and lastly, crying against Niniue, that sinfull Citie, had his preaching so mightily preuailing, that he wonderfully humbled them all. This mercie was maruailous, this goodnesse of God to *Ionah* most glorious. For the Niniuites hearing; Yet fortie dayes, and

Gen. 29.
20. 41.
40. 45.
78.
AE. 9. 1, 2
I. Cor. 15.
10.
Mar 14,
71.
AE. 4.
11. 12.
Iona 2. 10.
Amos 7.
14.
Exo. 2. 3
Iona 2. 10
Luke. 2.
17.

Ionah 3. 5.

Niniue

Niniue shall bee ouerthrowne, first as the mariners had before done, beleueed the word of God, though they neuer heard it before. If we heard the word of God preached as the mariners & Niniuits did, with trembling harts in the sence of Gods Maiestie, it would not bee but wee should feele the power of it liuely, and filled with all ioy in beleeuing speedily, but vneffectuall and fruitles is preaching, because there is nothing almost but vnreuerent and senselesse hearing. And why should God teach the heedlesse to learne? Why should hee giue pearles to dung-hil cockes, nay to very swine? But they beleueed the word as soone as they heard it, though they neuer heard it before what doth that argue? Surely it sheweth, that the foolish and simple are more diligent and readie, both to heare & receiue the word of God, then those that are wise in their owne conceit, or also in the view of the world. What saith Christ? The poore receiue the gospel. What saith *Paul*? Not many rich, not many wise, For though wee haue knowledge, if our knowledge be like the Pharisies, that is in shew of sinceritie onely, in counterfeite holinesse, and hollow-hearted friendship through hypocrisie, it had bin better for vs that wee had bin ignorant, for it will but leaue vs, the more inexcusable, it will bee found insufficient to saue vs, but sufficient the more fearefully to condemne vs because we know our maisters will and doe it not. Therefore as *Peter* said to *Simon Magus*, Thy money perish with thee: so will the Lord say vnto such, Thy knowledge perish with thee, seeing it is fruitlesse.

But when Niniue had beleued God, what did they secondly? They speedily, they notably repented, they proclaimed a fast, they put on sack-cloth, they humbled themselves before the Lord, they earnestly besought him to turne away his wrath from this wofull Cittie. *Ionah* preached at Niniue, crying against it, seemeth to haue humbled them and that without a miracle (without which scant any doctrine is of credit among Gentiles) not onely

Mat. 11.

5.

1. Cor. 1.

26.

Mat. 23.

15. 14.

25. 26.

27. 28.

Luke 12.

47. 48.

Act. 8. 20

Iona 3. 4.

Of Ionahs punishment.

ly within fortie but within foure dayes : much within fortie dayes, he conuerted Niniue, ruffling Niniue, old and idolatrous Niniue, long before fortie dayes be ended, the seede is sowne, growne, increased mightily, and full ripe, in a soyle in realon most barren. Sow therefore, yee seedsmen, where you are set, If ye sow cheerefully, yee shall reape plenteously in due time : Faint not : say not, I haue a stonie, or a starued, or a thornie ground : Niniue repents in sackcloth.

In which willing submission of theirs, and speedy liuely repentance at the wordes of the Prophet, after hee had bene three dayes and three nights in the Whales bellie, the calling of the Gentiles by Christ, after hee had bene three dayes and three nights in the bowels of the earth, might well bee signified. For they no lesse willingly then the Niniuits, submitted themselues to the Gospel preached no lesse speedily, and peraduenture more truely repented. For though now they thus wonderfully humbled theselues not the fearefull multitude onely, but the richest and greatest, the nobles and king also, and so all escaped now : soone after they returned to their vomit, and neuer ceased to adde sin to sinne, till they were by open wars miserably wasted, and at length fulfilling the prophecie of *Nahū*, vtterly consumed. I therefore, first, for the comfort of the godly, since *Ahab* humbled himselfe before the Lord, *Ahab*, I say, that had done exceeding abominably, in following Idols, and sold himselfe to worke wickednes in the sight of the Lord, submitted himselfe vnder the hand of GOD, fasting in sack-cloth, though he did all in hypocrisie, had not the euill threatned brought vpon him in his dayes, seeing *Robam*, & the princes of Israell who had forsaken the Lord and the whole tribe of *Iudah*, which wrought wickednes in the sight of the Lord, & prouoked him more with their sins, then all that their fathers had done hūbling theselues before the Lord, and confessing him iust, had not the wrath of the Lord poured vpō them, by *Shishak* K. of Egypt were

not

Iona. 3.7
6.

Nab. 3.19

1. King 21

26.

27.

29.

2. Chro.

10.5.

1. King. 14

22.

1. Chro. 14

6.

The second Sermon

- not destroyed, but shortly deliuered, yea also thinges prospered in Iudah, though the Lorde had threatned to leaue them in the hands of *Sibſhak*, albeit they truly repented not : lastly, for as much as Niniue that bloudie city full of lies and robberie, the beautifull harlot, with multitude of fornications, that mistresse of witch-crafts, which sold the people through her whoredomes, and the nations through her witch-crafts, humbling themselues with fasting, and putting on offſack-cloth, the Lord repented of the euill he had threatned them, and did it not : how assured may wee bee, that whatſoeuer iudgement the Lord threatneth vs, and howſoeuer he threaten it, it ſhall not light on vs, when we vnſaindly humble our ſelues in true fasting, turning from our euill wayes, and from the heart vowing to ſerue God in all holineſſe ? For this is the cleare promiſe of the faithfull God : If I ſhut the heauen that there bee no raine, or if I command the graſshopper to deuour the land or if I ſende peſtilence among my people : if my people, among whom my name is called vpon, doe humble themſelues, and pray, and ſeek my preſence, and turne from their wicked wayes : then will I heare in heauen, and be mercifull to their ſinne, and heale their land . Againe, as generally moſt plainly ſayth iuſt Iehouah : I will ſpeake ſuddenly againſt a nation, or againſt a kingdom (ſaying) I will plucke it vp, and roote it out, and deſtroy it but if this nation againſt which I haue pronounced this, turne from their wickedneſſe, I will repent of the plague that I thought to bring vpon them . Let vs then, O beloued of the Lord, whoſoeuer loue the Lord Ieſus, bee carefull to fulfill the condition, and then confident not doubting of the performance of the promiſe, by ſo much the more by how much the fewer wee bee, and by how much the longer and clearer the Lord hath threatned moſt terrible iudgements,
- Now for the terror of the vngodly, as many of them as repent onely when Gods hand is vpon them, & then humble themſelues outwardly only, & that but only when the fierceneſſe

Of Ionahs punishment.

fierceneſſe of his wrath appeareth, or elſe after they haue eſcaped the feared iudgement, fall to their wonted wickedneſſe againe: let them bee ſure the ſtrong and iuſt God, that conſumed Niniue ſlidden backe, will ouertake them alſo in wrath, and for euer turne them ouer to ceaſeleſſe woe. For the greatneſſe, the beautie, the ſtrength and riches of Niniue, could not withſtand the hande of God, or keepe it from deſtruction, but rather furthered and haſtened it. For with the more excellent ornaments that it was adorned by the Lord, the more hainous and grieuous in his ſight was the abuſe of them. Therefore the hugeneſſe, or the ſtrength of this or any other Citie cannot ſaue it from the iudgement of God, being ſinfull in his ſight.

Great Sodome is deſtroyed: great Ierico is deſtroyed: great Niniue is deſtroyed: great Ieruſalem is deſtroyed, and great Rome, the roome of all vnclane ſpirits, ſtayeth for her deſtruction, like a whore that ſtayeth for her puniſhment till ſhee be deliuered: and all theſe were and ſhall bee puniſhed for vnthankfulneſſe and contempt of the word of God. Yet Niniue, Ierico, Sodome, nor Rome, haue had halfe the preaching that wee haue had, yet wee are vnthankfull too, then what haue we to looke for, but when Sodome was burned, Zoar ſtood ſafe? when Ieruſalem was deſtroyed, Bethlem ſtood ſtill? ſo the Lord doth alwayes provide for his people, though hee make neuer ſo great a ſlaughter and deſtruction amongſt his enemies For the Lord becauſe of his couenant doth alwayes provide for his choſen, although they bee but a remnant, like the gleanings after harueſt, or like a cluſter of grapes on the top of the vine after the vintage, and though there bee neuer ſo great calamitie or trouble, as we ſee in the booke of *Gen. 45*. chap. when there was a great time of dearth and ſcarcitie to come vpon the land where Iacob was, the Lord had ſent *Ioſeph* to provide for his father *Iacob*: leaſt he ſhould want bread, hee or any of his ſonnes and folkes,
and

Gen. 15.

Ioſu. 6.

1. King.

24. 25.

Reuel. 18.

2.

Gen. 19.

21.

Iere. 41.

17.

Gen. 17. 18

Eſay. 19.

& 17. 5. 6.

Gen. 45.

The second Sermon.

and so ordered the matter, that *Joseph* was treasurer over all the corne in Egypt. And so among the Turkes, and Spaniards, and Infidels, the Lord will find meanes to doe them good, which vnfaignedly loue him, and in the dungeon in prison, & in bonds, yea and in death, the godly shall find God.

FINIS.



FOVRE SERMONS

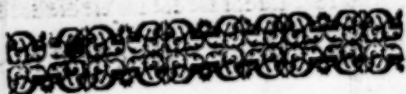
Preached by Maister
Henry Smith.

And published by a more
perfect Copie then heretofore,
as may be seen by the



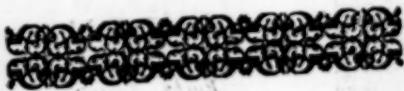
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THE
TRUMPET OF
the Soule sounding to
Iudgement.

By Henry Smith.

The Text,

Ecclesiastes. II. Chap. 9. verse.

*Reioyce, O yong man, in thy youth, and let thy heart be merry
in thy yong dayes, follow the wayes of thine owne heart, and the
lustes of thine eyes. But remember for all these things thou must
come to iudgement.*



Hen I should haue preached vnder the
Crosse, I mused what text to take in hād
to please all, & to keepe my selfe out of
danger: and musing, I could not finde
any text in the Scripture that did not re
proue sin, vnlesse it were in the *Apocry-*
pha, which is not of the Scripture: this text bids them that
bee voluptuous be voluptuous still; let them that be vaine
glorious, be vaine glorious still; let them that be couetous,

D

bee

be couetous stil: let them that be drunkards, be drunkards still: let them that be swearers, bee swearers stil: let them that be wantons, be wantons still: let them that be carelesse prelates, be carelesse still: let them that be vsurers, be vsurers still: but saith Salomon, *Remember thy end, that thou shalt be called to iudgement at the last for altogeth: r.* This is the counsell of Salomon the wisest then liuing: what a counsell is thus for a wise man, such a one as was Salomon.

In the beginning of his booke he saith, *All is vanitie* and in the end he sayth, *Fear God and keepe his Commandements*, in the 12. Chapter he sayth, *Remember thy maker in the dayes of thy youth*: But heere he sayth, *Reioyce, O young man, in thy youth*. Heere he speaketh like an Epicure, which sayth, *Eate, drinke, and bee merry* heere hee counsels, and heere hee mockes: yet after the manner of scorers, although they deserued it in shewing their foolishnesse, as it is in the first of the Prouerbes, *Hee laughed at the wicked in derision*, as in the second Psalm, *God seeing vs follow our owne wayes*. For when he bids vs pray, wee play: and when he bids vs runne, wee stand still: and when he bids vs fast, wee feast, and send for vanities to make vs sport: then hee laughs at our destruction. Therefore when Salomon giueth a sharpe reproofe, and maketh you ashamed in one word, he scoffingly bids you do it againe, like a Schoolemaister which beateth his Scholer for playing the truant, hee biddeth him play the truant againe. O this is the bitterest reproofe of all. But least any Libertine should misconster Salomon, and say that hee bids vs be merry and make much of our felues, therefore hee shutteth yp with a watchword, and setteth a bridle before his lips, and reprooueth it as hee speaketh it before he goeth any further, and sayth, *But remember that for all these things thou must come to iudgement*. But if we will vnderstand his meaning, hee meaneth when he sayth *Reioyce, O young man*, *Repent, O young man*, in thy youth; and when hee sayth, *Let thy heart cheare thee*, *Let thy*

thy finnes greiue thee: for he meaneth otherwise then he speaketh: hee speaketh like *Micheai* in the booke of Kings the second Chapter. *Goe vp and prosper: or like as Exechiel. Goe vp and serue other Gods: or as Saint Iohn speaketh in the Reuelation, Let them that bee wicked, be wicked still.* But if there were no iudgement day, that were a merry world: therefore saith *Salomon*, when thou art in thy pleasures flaunting in the fieldes, and in thy braue ruffes, and amongst thy louers, with thy smiling lookes, thy wanton talke and merry iestes, with thy pleasant games and loffie lookes, *Remember for all these things thou shalt come to iudgement.*

Whilest the theefe stealeth, the hempe groweth, and the hooke is couered within the baite: wee sit downe to eate, and rise vp to play, and from play to sleepe, and a hundred yeares is counted little enough to finne in: but how many finnes thou hast set on the score, so many kinds of punishment shall bee provided for thee. How many yeeres of pleasure thou hast taken, so many yeeres of payne: how many dreames of delight, so many pounds of dolour: when iniquitie hath played her part, vengeance leapes vpon the stage, the Comedie is short, but the Tragedie is longer: the blacke gard shall attend vpon you, you shall eate at the table of sorrow, and the crowne of death shall bee vpon your heads, many glistering faces looking on you, and this is the feare of sinners: when the deuill hath entised them to finne, hee perswadeth like the old Prophet in the booke of Kings, who when he had entised the yong Prophet contrary to the commaundement of God, to turne home with him, and to eate and drinke, he cursed him for his labour, because he disobeyed the commaundement of the Lord, and so as a Lyon deuoured him by the way. The foolish virgins thinke that their oyle will neuer bee spent: so *Dina* stragled abroad, whilest shee was deflowred: what a thing is this to say Reioyce, & then repent: what a blanke to say, Take thy pleasure, and

& then thou shalt come to iudgement? It is as if he should say. Steale and be hanged, steale and thou dardest, strangle sin in the cradle, for all the wisdome in the world will not helpe the else: but thou shalt bee in admiration like dreamers which dreame strange things, and knowe not how they come. He saith, *Remember iudgement.* If thou remember alwayes, then thou shalt haue little list to sin: if thou remember this, then thou shalt haue little list to fall downe to the deuill, though hee would giue thee all the world, and the glory thereof. *Salomon* saith, The weede groweth from a weede to a cockle, from a cockle to a bramble, from a bramble to a brier, from a brier to a thorne, Lying breeds periury, periury breedes haughtines of heart, haughtines of heart breeds contempt: contempt breedes obstinancie, and brings forth much euill. And this is the whole progresse of sin, he groweth from a lyer to a theefe, from a theefe to a murtherer, and neuer leaueth vntill hee hath searched all the roome in hell, and yet hee is neuer satisfied, the more hee sinneth, the more hee searcheth to sin: when he hath deceiued, nay he hath not deceiued thee: as soone as hee hath that he desireth, hee hath not that he desireth: when he hath left fighting, he goeth to fighting againe: yet a little and a little more, and so wee sit from one sinne to another, While I preach you heare iniquitie ingender within you, and will breake forth as soone as you are gone. So Christ wept, Ierusalem laughed: *Adam* brake one, and wee breake ten: like children which laugh and cry, so as if wee kept a shop of vices, now this sinne, and then that, from one sinne to another.

O remember thy end, saith Salomon, and that thou must come to iudgement.

What shall become of them that haue tryed them most? Bee condemned most, *Reioyce O young man, in thy youth.*

But if thou marke *Salomon*, he harpes vpon one string hee doubles it againe and againe, to shew vs things of his

owne experience, because wee are so forgetfull thereof in our selues, like the dreamer, that forgetteth his dreame, and the swearer his swearing. So wee begge of euery vncleane spirit, vntill wee haue bumbasted our selues vp to the throat, filling euery corner of our heartes with all vncleannesse, and then wee are like the dogge that commeth out of the sinke, and maketh euery one as foule as himselte: therefore sayth *Salomon*, If any one will learne the way to hell, let him take his pleasure.

Me thinke I see the Dialogue betweene the flesh and the Spirit, the worst speaketh first, and the flesh sayth, Soule, take thine ease, eate, drinke, and goe braue, lye soft, what else should you doe but take your pleasure? thou knowest what a pleasant fellowe I haue beene vnto thee, thou knowest what delight thou hast had by my meanes: but the Soule commeth in, burthened with that which hath beene spoken before, and sayth, I pray thee remember iudgement, thou must giue account for all these things, for vnlesse you repent, you shall surely perish.

No, sayth the fleshe, talke not of such graue matters, but tell mee of fine matters, of soft beddes and pleasant things, and talke mee of braue pastimes, Apes, Beares, and Puppits, for I tell thee, the forbidden fruite is sweetest of all fruites: for I doe not like of your telling mee of iudgement: but take thou thy iewels, thy instrument, and all the strings of vanitie will strike at once, for the flesh loues to be braue, and tread vpon corks, it cannot tell what fashion to bee of, and yet to bee of the new fashion.

Rei-ryce, O young man in thy youth.

O this goes braue, for while wickednesse hath cast his rubs, and vengeance castes his spurres, and his foote,

and thus shee reeles, and now shee tumbles, and then shee falles : therefore this progresse is ended.

Pleasure is but a spurre, riches but a thorne , glorie but a blast, beautie but a flowre , sinne is but an hypocrite, honny in thy mouth, and poyson in thy stomacke : therefore let vs come againe and aske *Salomon* in good sooth, whether hee meaneth in good earnest, when hee spake these words : O (sayth *Salomon*) *It is the best life in the world to goe brāne, lie soft, and līue merrily if there were no iudgement.* But this iudgement marres all, it is the dampe that puts out all the light, and like a boxe that marreth all the oymntment : for if this bee true , wee haue spunne a fayre threed, that wee must answer for all, that are not able to answer for one ; why, *Salomon* maketh vs fooles, and giueth vs gawdes to play withall : what then, shall wee not reioyce at all? Yes, there is godly mirth and if wee could hit on it, which is called, Be merry and wise. *Sara* laughed, and was reprooued : *Abraham* laughed, and was not reprooued . And thus much for the first part.

But remember , for all these things thou shalt come to iudgements.

This Verse is as it were a Dialogue betwixt the flesh and the spirite, as the two counsellors : the worst is first, and the fleshe speaketh proudly, but the spirite comes in burdened with that which hath beene spoken. The fleshe goeth laughing and singing to hell ; but the spirite casteth rubs in his way, and puts him in minde of iudgement, that for all these thinges , now ends reioyce, and heere comes in but ; if this but were not we might reioyce still : if young men must for all the sportes of youth , what then shall old men doe, being as they are now ? Surely, if *Salomon* liued to see our old men liue now, as heere hee sayth of young men, so high as sinne rageth, yet vengeance fits aboute it, as high as high Babel . Mee thinkes I see a sword hang in the ayre by a twine threed , and all the sonnes

sonnes of men labour to burst it in sunder, There is a place in hell where the couetous Iudge sitteth, the greedy Lawyer, the griping Landlord, the careless Bishop, the lusty youth, the wanton Dames, the theefe, the robbers of the common-wealth, they are punished in this life because they euer sinne as long as they could, while mercie was offered vnto them : therefore, because they would not bee washed, they shall be drowned. Now put together reioyce and remember : thou hast learned to bee merry, now learne to bee wise : now therefore turne o-uer a new leafe, and take a new Lesson, for now *Salomon* mocked not as hee did before, therefore a checke to thy ruffes, a checke to thy cuffes, a checke to thy robes, a checke to thy gold, a checke to your riches, a checke to your beautie, a checke to your mucke, a checke to your graues : woe from aboue, woe from belowe, woe vnto all the stings of vanitie : doest thou not now maruell that thou hast not a feeling of sinne ? for now thou seest *Salomon* saith true, thine owne heart can tell that it is wicked, but it cannot amend : therefore it is high time to amend : as *Nathan* commeth to *Dauid* after *Bethsabee*, so cometh accusing conscience after sinne. Mee thinkes that euery one should haue a feeling of sinne, though this day bee like yester day, and to morrow like to day yet one day will come for all, and then woe, woe, woe and nothing but darkenesse : and though God came not to *Adam* vntill the euening, yet hee came : although the fire came not vpon *Sodom* vntill the Euening, yet it came : and so comes the Iudge, although he be not yet come, though hee haue leaden seete, he hath iron hands, the arrowe flayeth and is not yet fallen, so is his warth: the pitte is digged, the fire kindled, and all things are made readie and prepared against the day, onely the finall sentence is to come, which will not long tarrie.

You may not thinke to bee like the theefe that stea-

The Trumpet of the soule.

leth and is not seene: nothing can be hid from him, and the Iudge followeth thee at thy heeles: and therefore whatsoeuer thou art, looke about thee, and doe nothing but that thou wouldest doe openly, for all things are opened vnto him: *Sara* may not thinke to laugh and not bee seene: *Gehezai* may not thinke to lye and not be knowne: they that will not come to the banquet, must stand at the doore.

What? doe you thinke that God doth not remember our sinnes which we doe not regard: for while we sin the fore runes on, and the Iudge setteth downe all in the table of remembrance, and his scrowle reacheth vp to heauen,

Item, for lending to Vsurie, Item, for racking of rents Item, for deceiuing thy brethren, Item, for falshood in wares, Item for starching thy ruffes, Item, for curling thy haire, Item for paynting thy face, Item, for selling of Benefices, Item, for staruing of soules. Item for playing at cards. Item, for sleeping in the Church. Item, for prophaning the Sabbath day: with a number more hath God to call to account, for euery one must answere for himselfe. The fornicator, for taking of filthy pleasure: O sonne, remember thou hast taken thy pleasure, take thy punishment. The careles Prelate, for murthering so many thousand soules. The Landlord, for getting money from his poore Tenants by racking of his rents: see the rest, all they shall come like a very sheepe, when the trumpet shall sound, and the heauen and earth shall come to iudgement against them, when the heauens shall vanish like a scrowle and the earth shall consume like fire, and all the creatures standing against them: the rocks shall cleaue asunder, and the mountaines shake, and the foundation of the earth shall tremble, and they shall say to the mountaines, Couer vs, fall vpon vs, and hide vs from the presence of his anger and wrath, whome wee haue not cared for to offend? but they shall not bee couered and

sounding to iudgement

and hid : but then they shall goe the blacke way, to the Snakes and Serpents, to bee tormented of Deuils for euer : O paine vnpeakable : and yet the more I expresse it, the more horrible it is, when you thinke of torment passing all tormentes, and yet a torment passing all that : yet this torment is greater then them, and passing them all.

Imagin you see a sinner going to hell, and his summer gape at him, his acquaintance looke at him, the Angels shout at him, and the Saintes laugh at him, and the deuils rayle at him, and many looke him in the face, and they that said they would liue and die with him, forsake him, and leaue him to pay all the scores : Then Iudas would restore his bribes : Esau would cast vp his pottage : Achan would cast downe his golde, and Gehezi would refuse his giftes : Nabuchadnezzar would bee humbler : Baalam would be faithfull, and the Prodigall would be tame.

Mee thinks I see Achan running about, where shall I hide my golde that I haue stolne, that it might not bee seene nor stand to appeare for witnesse against me?

And Iudas running to the high Priests, saying Hold, take againe your money, I will none of it, I haue betrayed the innocent bloud.

And Esau crying for the blessing when it is too late, hauing sold his birth-right for a messe of pottage.

Woe, woe, woe, that euer wee were borne, O where is that Diues that would belecue this, before hee felt the fire in hell, or that would belecue the poorest Lazarus in the world, to be better then himselfe, before the dreadfull day come when they cannot helpe it, if they would neuer so faine, when repentance is too late? Herod shall then wish that hee were Iohn Baptist. Pharaoh would wish that hee were Moses, and Saul would wish that he had beene David. Nabuchadnezzar

The Trumpet of the soule.

buchadnezzar , that hee had beene *Daniel*. *Haman* to haue beene *Mardocheus*: *Eſau* would wiſh to bee *Iacob*, and *Balaam* would wiſh he might die the death of the righteous : then hee will ſay, I will giue more then *Ezechias*, crie more then *Eſau* : ſaie more then *Moſes* : pray more then *Daniel*: weepe more then *Marie Magdalen*: ſuffer more ſtripes then *Paul*: abide more imprilonments then *Michai*: abide more crueltie then any mortall man would doe, that it might be *Ite*, Goe yee curſed, might be come yee bleſſed. Yea, I would giue all the goods in the world that I might eſcape this dreadfull day of wrath and iudgement , and that I might not ſtand amongſt the goe. O that I might liue a begger all my life, and a Leaper: O that I might endure all plagues and ſores from the top of the head, to the ſole of my foote, ſuſtaine all ſickneſſe & griefes, that I might eſcape this iudgement.

The guiltie conſcience cannot abide this day. The ſilly ſheepe when ſhee is taken will not bleate, but you may carry her, and doe what you will with her, and ſhee will bee ſubiect: but the ſwine, if ſhee be once taken, ſhe will roare and cry, and thinkes ſhee is neuer taken but to bee ſlaine? So of all things, the guiltie conſcience cannot abide to heare of this day, for they know that when they heare of it, they heare of their owne condemnation. I thinke if there were a generall collection made through the whole world, that there might bee no iudgement day, then God would bee ſo rich, that the world would goe a begging, & bee as waſt wilderneſſe. Then the couetous Iudge would bring forth his bribes: then the craftie Lawyer would fetch out his bagges: the Vſurer would giue his gaine, and the Idle ſeruant would digge vp his talent againe, and make a double thereof. But all the money in the world will not ſerue for our ſinne, but the Iudge muſt answer for his bribes, hee that hath money, muſt answer how hee came by it, & iuſt condemnation muſt come vpon euery ſoule of them: then ſhall the ſinner bee euer dying,

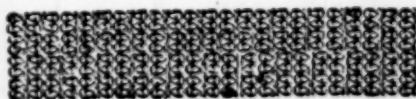
Saunder to iudgement.

ing, and neuer dead, like the *Salamander*, that is euer in the fire and neuer consumed.

But if you come there, you may say as the *Queene* of *Saba* sayde of King *Salomon*, I beleue the report that I heard of thee in mine owne Conntrie, but the one halfe of thy wisedoine was not told mee. If you come there to see what is done, you may say, Now I beleue the report that was told mee in my owne cuntry concerning this place, but the one halfe as now I feele, I haue not heard of: now chuse you whether you will reioyce, or remember: whether you will stand amongst you blessed, or amongst you cursed: whether you will enter while the gate is open, or knocke in vaine when the gate is shut: whether you wil seeke the Lord whilest he may be found, or be found of him when you would not bee sought, being run into the bushes with *Adam* to hide your selues: whether you will take your heauen now here, or your hell then there: or through tribulation to enter into the kingdom of God, and thus to take your hell now here, or your heauen then there in the life to come with the blessed

Saintes and Angels, so that hereafter you
may lead a new life, putting on
Iesus Christ and his
righteousnesse.

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THE SINFVLL MANS SEARCH.

Iob. 8. 5. 6. 7.

5 If thou wilt early seeke vnto God, and pray vnto the Almightye.

6 If thou bee pure and vpright: then surely he will awake vnto thee, and make the habitation of thy righteousness prosperous.

7 And though the beginning be but small: yet thy latter end shall greatly increase.



IN a sicke and euil affected body (dearly beloued) wee vsually see preparatiues ministred, that the maladies may bee made more fit and pliable to receiue whole some medicines. The like, yea, and greater regard ought wee to haue of our soules, which being not crasie onely, or lightly affected with sinne, but sicke euen vnto death, had need to be prepared with threatens and exhortations, comforts and consolations, one way or other, that they may bee made fit, not to receiue the preparatiue, but the perfection of happie saluation. And for this cause haue I made choyte of this part of Scripture. as of a light to shine vnto vs in darkenes a direction to our steps and a lanthorne to our pathes, while wee wander through the boystrous waues of this wicked world. The text is plaine, and obiect to every mans capacitie, naturally budding vnto

The sinfull mans search.

vnto blossomes : The first containing our dutie which wee are to performe towards God. The second, Gods promises, if we performe this dutie.

Diuision

Our dutie towards God, is implied in these three conditions. First, *If thou wilt early seeke vnto God.* Secondly, *If thou wilt pray vnto the Almighty.* Thirdly, *If thou bee pure and vpright* : so that the whole consisteth on these three points : First, what it is that God requireth, namely a diligent and speedy search, in these words, *If thou wilt seeke early.* Secondly, how thy search is to bee made in prayer, in these words, *If thou wilt pray to the Almighty.* Thirdly, what effect these things ought to worke in vs, a puritie and sinceritie of life in these words : *If thou be pure and vpright.*

As our dutie towards God consisteth in three points so Gods blessing toward vs, is also threefold answerable to the same. First, for seeking, *hee promisseth, hee will awake vnto thee.* Secondly, for praying vnto him, *hee will make the habitation of thy righteousness prosperous.* Thirdly, for being pure and vpright, *Hee will make thy latter ende increase exceedingly* : yea, though the beginning bee but small.

Concerning the search.

Psal. 107.
Mat. 6.

First therefore considering the search, it is a worke both in desire and labour to bee ioyned to God. In the Psalmes this standeth for the burthen of the song : *They called vpon the Lord in the time of their trouble, and hee deliuered them.* It is but, *Aske and haue, seeke and find, knocke and it shall bee opened vnto you* : Sauing that here these things are to bee regarded, to wit, how, by whome, and when we must seeke the Lord,

Mat. 17.
20.
Eccle. 35.

How first, faithfully : for if yee haue but as much as a graine of mustard-seede, and say vnto this mountaine, *Remoue, it shall remoue, and nothing shall bee impossible vnto you.*

Then next, humbly, for it is the humble petition that pearceth the skies, and that shewed the Publican to de-

part

part home to his house more iustified then the boasting Pharisee; and they alone that bee humble and meeke find rest for their soules.

And last of all, continually: for wee must not faint in well doing, because the reward is not promised to him that doth, but to him that continueth to doe.

Gal. 6.

1. Thes. 6

1. Tim. 2.

But wee may long seeke and neuer finde, except wee seeke the Father by the Sonne: For no man knoweth the Father, but the Sonne, and he to whom the Sonne shall disclose him: he is the way, the truth, and the life, and no man cometh to the Father but by him. There is one God, and one mediator betwixt God and man, the man Christ Iesus. So that if wee sinne, we haue an aduocate, Iesus Christ the iust, and hee is the propitiation for our sins: onely let vs seeke the Lord while he may be found.

And to this end the word *seeking* is vsed in this place, that wee may learne, that as the heauens and the planets, and the whole frame of nature were ordayned to finish their course by motions and operation: so man, as hee was ordained to a most blessed and happy end, should attaine thereunto, not by sloth and idleness, but by an earnest seeking of the same.

The kingdome of heauen is like a treasure, which cannot bee found with out seeking and digging. It is like the precious pearle, for which the wise Marchant was content not onely to seeke, but to sell all that hee had, to buy it. GOD hath placed vs heere in this world as husbandmen, to plough vp the fallowe of our hearts, as labourers to worke in the vineyarde: as trauellers to seeke a Countrie, as souldiers to fight the battell of the Lord, against the fleshe, the world, and the deuill.

Mat. 13,

14.

And for this purpose hath hee proposed vnto vs an vtilld lande, a vineyarde, a triple enemy to fight against: that wee might remember, that wee must till the ground, if wee will reape the fruite, that wee must prune the

the

Pro. 28.

Iudg. 1.

Pro. 24.

the vine, if wee will drinke of the grape: that wee must fight, if wee will ouercome. *Hee that tilleth the land, (saith the wiseman) shall bee satisfied with bread, but hee that followeth idlenesse, shall bee filled with pouertie.* Idlenesse is a moth or canker of the minde, and the fruites thereof are wicked cogitations, euill affections, and worse actions: corrupt trees without fruit, twise dead, and pluckt vp by the rootes, engendring in the minde, a loathing of God and godlinesse.

Gen. 3.

Exo 7. 22

1. King. 13

1. Cor. 2.

Eschue therefore idlenesse, I beseech you, and by the want yee find in other, learne instructions for your selues. Be not forgetfull how busie your enemy is, if he find you idle: first, hee putteth you in minde of some vanitie: then offereth opportunitie to practise: then hee craueth consent, and if ye grant him that, hee triumpheth by adding practise: he leaueth no meanes vnattempted, whereby he may subuert and bring you to perdition. To one (as to *Euah*) he promisseth the knowledge of good and euil. Another he seduceth with lying speeches, as he did *Pharao* the King, whom he deceiued by false Prophets. To the Iewes he pretended the temple of the Lord. To the heathen hee sheweth vniuersalities and antiquities. And to other particulers, hee leaueth no more vnattempted, whereby hee may entangle the soule of the simple, and wrappe them in the snares of death. Flye idlenesse therefore, and seeke vertue, and the way thereof: seeke learning, as for a Iewell make diligent search and inquisition after her: seeke early, and seeke late, in the morning sow thy seede, and in the euening let not thy hand rest: seeke him in the day of trouble, and hee will deliuer thee and thou shalt glorifie him.

Seeke him, there is the commaundement: hee will deliuer thee, there is the promise: and thou shalt glorifie him, there is the condition. To disobey the commaundement, is rebellion: to distrust his promise, is infidelitie: to refuse the condition, is vile ingratitude. Wherefore let

The sinfull mans search.

vs seeke, and seeke earnestly, with a seruent spirite, and humblenesse of heart, and let vs perswade our selues, that there is no finding without seeking, no opening without knocking.

The second circumstance to be considered in this point, is to whom we must seeke for these things. Our direction is made vnto God, *For every good and perfect gift is from above, descending from the father of lights.* And as for many causes wee are to seeke God, and to God alone, so especially for these foure.

First, because we haue nothing of our selues, nor of any other creature, but whatsoever we haue, we haue it of God: for what hast thou that thou hast not receiued? in him we liue, wee moue, and haue our being. Art thou wise in thine owne conceit? O remember, that the wisdomie of the world is foolishnesse with God. O consider that the naturall man vnderstandeth not the thinges of God. These thinges are hid from the wise and prudent, and are reuealed to babes and sucklings. Alas, what were man if he were once left to himselfe? A map of misery, and a sinke of calamitie. Alas, how were he able to resist the fiery darts of the aduersary who continually goeth about like a roaring Lion, seeking whom hee may deuoure? Here ye may note first his malice, for he daily accuseth vs before the cheif Iudge of the Kings bench: when he cannot preuaile in this court, but seeth his billes of accusation repelled, then hee remoueth the matter to the court of our owne consciences, where on the one side he layeth the bookes of the Law and statutes made against sinne: on the other side, the billes of accusation brought in against vs out of the bookes of the Law, alleadging these strict places against vs: *The soule that sinneth shall die the death. Cursed is hee that abideth not in euery point of the Law, so doe it.* On the other side, he bringeth in our consciences to witnes against vs, and then inferreth this hard conclusion: *Therefore there is no hope in saluation.*

Iam. 1. 27

*1. Cor. 2
Rom. 1.*

*2. Pet. 2.
Rene. 2.*

E

Then

Then if hee see that wee appeale from iustice to mercie, and say, At what time soeuer a sinner repenteth, the Iudge puttethall his wickednesse out of his remembrance, hee dealeth with vs, as craftie worldings deale in matters of Lawe, who when they see their matters passe against them in higher Courtes, bring downe their case into the Countrey, to bee decided by the Neighbours: who, eyther for their simplicitie cannot, or for their fauour dare not iudge of the truth of the matter.

1 So our aduersarie, though God himselfe doe discharge vs, though our conscience doth testifie our innocencie: yet hee accuseth in the thirde court before men, where hee is bold to powre out his whole venome and poyson of his malice against vs. and to forge what lies, and slaunders, and libels he list, because he knoweth they shal be receiued as true.

2 Thus hee accuseth Christ Iesus our blessed Lord and Sauour before *Pontius Pilate*, and caused diuers false and vntrue witnesses to come in against him. But if hee were malicious onely to wish our destruction, and not mightie to wreake his malice, wee should haue little cause to feare. but he is mightie, therefore hee is tearmed a lion, the power of darknesse, a great Dragon, which drewe to the earth, the third part of the starres of heauen: that is, with earthly temptation to haue ouerthrowne them, which seemed to shine in the church of God as lampes and starres. O then how easie is our ouerthrow, if the Lord did not hold vs vp, which shine not as starres in heauē, but creep like wormes on earth.

3 Yet if hee were but malicious and mightie, it were better with vs, but hee is fierce, and therefore called a roaring Lion, who laying waite for the blood of the godly, stirreth vp blood-thirstie persecutors to make themselues drunke with the blood of Saintes: as most greiuously he did from the time of *Iohn Baptist*, to the raigne of *Max-*

Luke 11.

Ephs 6

Reue. 12.

within the space of 294. yeares, slaying some by the sword, burning other with fire, hanging some on the gallows, drowning some in riuers, stabbing some with forkes of yron, prelling others vnto death with stones deuouring many thousands of the tender lambs of Christs flock.

4 To this malice, might and rage, is added his subtil policy, which he vlieth in circumuenting the faithfull he doth not pitch his tents in any one place, but walketh about from place to place to spie out his best aduantage, in the night he soweth tares, and in the day he hindreth the growth thereof.

Iohn I.

5 He proceedeth after further, and addeth to his pollicy indutrie, hee considereth our natures and dispositions, and to what finnies wee doe most incline: and thereunto hee applyeth himselfe, sometimes by flattery, sometimes by teare, sometimes by feeding our humours hee subtilly inticeth vs, sometimes by violence hee goeth about to enforce vs, sometimes by changing himselfe into an Angell of light, hee endeuonreth to betray our soules into his hands, and in whatsoeuer estate hee findeth vs, he thereby taketh occasion to lay siege to our soules.

Thus ye see noted in a word, the force of our aduersarie: examine now your selues, whether you haue any thing in your selues, and you shall find nothing but weakness and corruption. It is God that giueth strength to the mighty, wisdom to the prudent, and knowledge to the vnderstanding: he teacheth *Dauids* hands to fight, and his fingers to battle, he giueth strength to his armes to breake a bow, euen a bow of Steele: wherefore let neither the wise man glory in his wisdom, nor the strong man in his strength: but let him that glorieth, glorie in the Lord.

Psal. 144.

Secondly, wee are to seeke vnto God alone, because none is so present as hee for God, because hee is Almighty

The sinfull mans search.

and with his power filleth both heaven and earth, is present alwayes with them that feare him, and ready to succour them in distresse. The Lord is neare to all that call vpon him in truth, hee heareth our gronings & sighs and knoweth what things are necessary for vs before wee aske.

The third reason why we must seeke vnto God is, none is so able to helpe as hee: but of this I shall haue particular occasion to speake when I come to this point, *And pray vnto the almightie,*

The fourth reason why we must seeke Christ alone is, because there is none so willing to helpe vs as hee. It is a great courage to vs to make suite, when wee are periwaded of the willingnesse of him to whome we make suite: & I pray yee, who was euer more carefull for our saluation, and more watchfull ouer vs then the Lord? who euer put his trust in him, and was confounded? In this respect hee is called a Father, because as the father tendreth his sonne so the Lord doth all those that put their trust in him. Can there bee any more willing to helpe vs then Christ, whose whole head was sicke, and whose heart was heauie for our sakes? yea, in whose bodie, from the sole of the foote to the crowne of the head, was nothing but wounds and swellings and sores? but alas, this was nothing to that he suffered for our sakes, Hee was compassed about with feares and horrours, till his sweat was drops of bloud, and his bones brused in the flesh, hee was whipped and scourged, and chastised with sorrowes, till hee cryed out in the bitterness of his soule, *O Lord if it bee possible, let this cup passe from mee.* The heauie hand of God was so grievous vpon him, that hee brused his very bones, and rent his raynes afunder: hee could finde no health in his flesh, but was wounded, yea wounded to the death, euen the most bitter death vpon the Crosse. His tender fingers were nayled to the Crosse, his face was wrinkled with weeping and wayling, his sides imbrued and go-
red

red with his owne blood , spurting and gushing fresh from his ribbes , the shadow of death was vpon his eyes.

O what greife could bee like this, or what condemnation could bee so heauie, sith there was no wickednesse in his hands? sith he was the brightnesse of his fathers glorie, and the Sunne of righteousnesse that shined in the world, as to see his dayes at an ende, to see such throbbing sighs and carefull thoughts without cause of his, so deeply ingrauen in the tables of his breist? But was this all? No, my brethren, sith his excellencie was such aboue all creatures, that the worlde was not worthy to giue him breath, it was a greater greife vnto him, to see himselfe made a worme, and not a man, a shame of men, and contempt of the people: to see his life shut vp in shame and reproches, how could it but shake his bones out of ioynt, and make his heart melt in the midst of his bowels? who was euer so full of woe, and brought so low into the dust of death? vpon whom did the malice of Sathan euer get so great a conquest?

This though it were exceeding, yet it was not all, no, it was but a taste of greife in comparilon of the rest: behold therefore (if your wearie eyes will suffer you to behold) the depth of all miseries yet behind; the sinne that he hated, he must take vpon his owne bodie, and beare the wrath of his Father poured out against it. This is the iulnesse of all paines that compassed him round about, which no tongue is able to vtter, or heart conceiue: the anger of the Father burned in him, euen to the bottome of hell, and deepe sinke of confusion: it wrapped him in the chaines of eternall death: it crucified him, and threwe him downe into the bottomlesse pit of calamitie, and made his soule by weeping and wayling to melt into these bitter teares trickling from his eyes: *O God my God, why hast thou forsaken me?*

O that my head were a well of water, and a fountaine

The sinfull mans search.

taine of teares, that I might weepe day and night at the remembrance heereof: but least I linger too long about one flower, while I haue many to gather, I will conclude this one point in a word.

Esay. 65. Sith Christ hath suffered these, and an infinite number more such like torments for our sakes, it is blasphemous once to dreame or imagine any to bee more willing to helpe vs then hee: nay, hee is more ready to heare our prayers, then wee to offer them vnto him, in so much as hee complayneth by the Prophet *Esay*: *I haue bene found of them which sought mee not, all the day long haue I stretched out my hand vnto a rebellious people which walked in a way that was not good, euen after their owne imaginations.* And vnto *Ierusalem* he saith, *O Ierusalem, Ierusalem, how often would I haue gathered thee together, as the Hen gathereth the chickens, but ye would not!*

Mat. 25. Wherefore to ende this poynt: Seeke for knowledge as for a treasure, and for wiledome, as for the wedge of gold of *Ophir*. No mention shall bee made in comparison of it, of Corall, Gabish, or that precious Onix: *For wisedome is more precious then pearles.* But about all things, seeke it where it may bee found: and where is the place of vnderstanding? Surely, man knoweth not the path thereof. The deepe sayth, *It is not in me: the sea sayth, It is not in mee: death and destruction say, Wee haue heard the fame thereof with our eares: all creatures say, It is not with vs: but God vnderstandeth the way thereof: and vnto man he sayth, The feare of the Lord is the beginning of wisedome, and to depart from euill, is vnderstanding.*

Job. 28. The third circumstance is, when wee must seeke vnto God: and holy *David* answereth, *Early, euen in a time When hee may bee found.* Let vs redeeme the day, which wee haue forelloved so many dayes, wherein wee haue so long hardened our heartes: let vs take vp this day, and make it the day of our repentance: let vs make it a day

of newnesse of life, as it is the first day of the new yeare let euen this moment bee the last of a full life, and the first day to godlinesse. And as the wise man saith, *Make no long tarrying to turne vnto the Lord, and put not off from day to day: for suddenly shall the Lords wrath breake, & in thy secourie thou shalt bee destroyed, and shalt perish in the time of vengeance.* Eccle. 5.

Art thou a Magistrate, placed in high roome and authoritie, and seated in the throne of dignitie? Then vse not this thy might to wrong and oppression, grinde not the face of the poore, swell not with pride, despising his lowe estate: *Sell not thy righteousness for silver, preferring the marchants of Babylon, before the Citizens of Ierusalem.* Amos 3.

Art thou a private labouring man? *Doe thy dutie truly, bee subject, and lue in dread to displease the good Magistrate.* 1. Pet. 3.

Art thou olde, and hast consumed the flower of thy youth in wantonnesse? Breake off thy course, and frame thy life to sobrietie: giue the water no passage, no not a little: for if it haue neuer so little issue, it will ouer-flowe thee: and if thou doe slacke the raines neuer so little, thy sinnes will carry thee (like a wild horse) thorow brambles and bushes, and will leaue no soundnes in thy flesh: worke this reformatiō in thy selfe betimes, euen to day, euen this first day of the newe yeare: *If you will beare my voyce harden not your heares.*

Art thou young, and doest begin to flourish like the young palme tree? O consider, that the onely way to retaine the blossomes of thy beautie, and to keepe thy flower from withering, and thy life from fading away, is to seeke earely vnto God, and to apply thy mind to vnderstanding, to preuent the morning watches, and to giue thy body to bee moystened of the morning dewe. For beside the good houres that are well imployed in some good studie and holy exercise, earely rising

The full mans search.

bringing health to thy body, and increase the number of thy dayes.

Ec. 12.

Seeke therefore, and seeke earely, consecrate your selues Nazarites vnto the Lord, touch no vnclane thing giue no prouocation to the flesh, *Striue with the Cocke in watchfulnesse, and rise with the chirping of the birdes: sacrifice your body a sweete smelling sacrifice vnto the Lord. This sacrifice is like a sacrifice of fine flower: it is like the fat taken from the peace offering: yea, it is better then any sacrifice, it is like the flower of roses in the spring of the yeere, and as the lillies in the springs of water, and as the branches of frankincense in the time of Summer: and as a vessell of masie golde beset with rich precious stones, as a faire Olive that is fruitfull and as the tree that groweth vp to the cloudes.*

Ec. 32.

47. 50.

Having spoken of the Search, it followeth that I speake of the manner howe it is to bee made. In prayer, by these wordes, *If thou pray vnto the Almighty.*

I shewed you before, the force of our aduerarie, receive now a shield against his force, even the shield of prayer. It is not to bee resisted by ringing of an halloaed bell, nor by sprinkling of holy water, nor by the reliques of Saints, nor by our owne workes and merites for these are weapons of his owne making, but by an earnest seeking to God, which search and seeking must be made by prayer against which, his poysoned venome taketh no effect.

Mat. 2.

It is his malice that accuseth, prayer pleadeth thy case before God, and repelleth all his accusations: for all the Prophets doe witnesse, that whatsoeuer wee aske in prayer, if wee beleue, wee shall receiue it. Is it his rage and furie that should terrifie vs? nay, that prayer that strengthened *Sampson* to rent a yong Lyon, as one should haue rent a kid, hauing nothing in his hand, shall finite and shut vp the mouth of the Lyon. As for his pollicie, and

and walking vp and downe, seeking to deuoure vs, it cannot preuaile? *For the prayer of the fastfull shall saue them,* and the Lord shall raise them vp, and if they haue committed sinne, it shall be forgiven them and after this conflict ended, they shall triumph for ever with Iesus Christ our Saviour. But in any case see you vnite to your prayer knowledge, that you bee not seduced to offer your petitions to strange gods, as Saints, stockes or stones. Then consent that wee aske onely in the name of Christ Iesus, not for any desert of our owne: for whosoever beleueth in Christ, shall haue remission of sinnes, he shall not perish, but haue life everlasting, hee shall not come into iudgement, but shall passe from death to life. Lastly, a confidence, which is a certaine perswasion of Gods mercy towards vs: this is that prayer, of which the Lambe tellieth, *That what soeuer wee aske by prayer. it shall be giuen vs by God the Father.* A thing (dearly beloved) so precious, that nothing is more accepted in Heauen, no thing more gratefull to God: a seruice commaunded of God himselte, taught by Christ our Saviour, and frequented by the Angels: a thing of more force with God, then any oration of the eloquent.

Haft thou not heard how the Sunne stood still in the firmament, and was not suffered to run his course? *Iosua* and *Ezechias* prayed, and the Sunne stood still. Haft thou not heard of the stopping of the Lyons mouthes? *Daniel* prayed and his prayer stopped the Lyons greedy and deuouring throates. Haft thou not heard of the deuiding of the red sea? The Israelites prayed, and the waters of *Jordan* were dried vp: yea, the Israelites prayed, and the waters stood about them like to a wall. Haft thou not heard how the fiery furnace lost his heate? The three children prayed, and the fire lost his heate. Haft thou not heard how the heauens were opened and shut? *Elias* prayed, and the heauens were shut vp three yeares: *Elias* prayed, and the cloudes powred downe raine from heauen.

O

Iames 5.
15.

Iohn 16.

AEE. 15.
10.

Iosh. 6.

2. King,

20.

Dan. 6.

Exod. 14.

Dan. 3.

1. King. 3.

O sure fortress, more forcible then any engin, and stronger then the gates of hell, and to conclude, the sum and substance of all in few words: the onely thing whereby mortall men haue the clouds and the starres, and the Angels, and all the powers of heauen at commaundement. For as *Deborah* sung in her song: They fought from heauen, euen the starres in their courses fought against *Sisera*: for all creatures haue beene subiect to the prayers of the faithfull, to reuenge the Lords quarrell, to helpe the Lord, to helpe the Lorde against the mighty. Prayer hath euer beene the cognifance, and the victorie, and the triumph of the faithfull: for as the soule giueth life to the body, so prayer giueth life to the soule.

O that I could engraue the loue of it in your hearts, as with a Diamond, and so instill your mindes, that my wordes might be prickles to your consciences, and thereby giue you occasion to pray often. It is a wonderfull matter to bee able to perswade men: but if prayer be able to perswade the liuing God, O how great is the force thereof: it goeth through the clouds, and ceaseth not till it come neere, and will not depart till the most high haue respect thereunto. O that you would therefore pray often, and learne of Christ (the most absolute paterne of our life) to pray continually. Hee prayed in his baptisme, in the wilderness, in preaching, in working of miracles, in his passion on the mount, in the garden, in his last supper, in commending his spirit to God at all times, and in all places, that hee might leaue vnto vs an example of the same It followeth. *And pray to the Almighty.* To those three former reasons which I brought, why we must seeke and pray to GOD alone, I added this as a fourth: because there in none so able to helpe vs as the Lord. Hee that trusteth in the Lord, shall bee as mount *Sion*. If God bee on our side, who can bee against vs? It is God that iustifieth who condemneth? the Lord destroyeth the counsell of the heathen, hee maketh their deuices to be of none effect
Christ

Luke 6.

Iohn 11.

Mat. 26.

Iohn 18.

Luke 22.

Luke 23.

Mat. 19.

Psal. 40.

Rom. 8.

2. Tim. 4.

The sinfull mans search.

Christ is the Angell of great counsell, wisdom, and vnderstanding, and there is no deice against the Lord. The world notwithstanding is come to that frame, that euery man hath got him a strange kinde of beleife, Some beleue not the Lawe, but the Prophetes: Some be perswaded in the Supremacie, but not in the Sacrament: some in free-will, but not in merite: Some in inuocation on Saintes, but not in Purgatorie: Some in pilgrimages and pardons, but not in Images: Some like the doctrine well enough, but not the Preachers: the most beleuee little, yet many beleuee somewhat, few beleuee all: therefore to deale plainly because plaine dealing is best, you must not beleuee by the halves: I meane, you must not repose some trust in GOD, and some in Saintes, but all in the Lord. *The Gods of the Gentiles they haue mouths and speake not, eyes and see not, eares and heare not: then what can be looked for at their hands? But the Lord is strong and mightie, a mercifull God: and therefore through the Scriptures, hee is called a Rocke, a fortresse, a strong tower, a sheld, a horne of saluation, a refuge, the Lord of hostes, with other such like appellations, that we might be assured, that our helpe and deliuerance commeth from the Lord.*

Puttest thou any trust in man; whose breath is in his nostrils? Cursed is hee that maketh man his strength, and flesh his arme, Surely Pharao, and all Princes are a broken staffe, on which if a man leane, it will strike into his hand and pierce it, and lay him groweling in the dust: *It is better therefore to trust in the Lord, then to put any confidence in Princes.* Thinkest thou, that Angels, or Saints or Images can helpe thee? O foolish and impious pietie, to attribute more vnto the Angels, then they dare arrogate vnto themselves. The Angell in the Reuelation forbiddeth *John* to worship him. As for the Image, wee reade, that to turne the glorie of the incorruptible God, into the similitude of a corruptible creature, is Idolatrie.

Well.

Psal. 83.

Esa. 9.

Pro. 2.

Psal. 10. 5

Psal. 18-

Iere. 67.

1. King. 16

Psal. 18.

Reue. 19.

Rom. 1.

Deut. 27.

Well may I then affirme with *Moses*, *Cursed be the image, and the image-maker.* The conclusion therefore of this point, is this, that wee seeke the Lord and his strength euermore, that wee pray vnto God in humilitie and sinceritie, and in full assurance of faith continually, who with out end is to be sought, because without ende hee is to be beloued.

The third thing contained in our dutie is, what effect this seeking and praying ought to worke in vs, comprehended in these words: *If thou bee pure and vp right*: if the cloudes be full, they will powre forth raine vpon the earth and vnpossible it is, that a man that seeketh after God, and prayeth vnto the Almighty, should not bring forth the fruites of a good life, for if the tree be good, the fruites cannot bee bad, and if the head of the water be pure, it will send forth pure waters into the cisternes, Wherefore as good motions are stirred vp by prayer, so must they bee fostered by practise of life, according to that of the Apostle: *Quench not the Spirit, nor grieue the holy one of God, by whome yee are sealed to the day of redemption.*

1. Thes. 5.

Ephes. 4.

He quencheth, dearly beloued, the spirit, which being once lightened with the sparkles of faith, and felt Gods motions in his heart, doth neglect to increase the one to a flame, and the other to good workes in his life, but with the dogge turneth to his vomits and with the Sow that was washed, to her wallowing againe in the mire. Therefore (beloued) loue and seeke the Lord, pray to the Almighty, bee pure and vp right in conuersation, flie from sinne as from a Serpent, for if thou come neere, it will bite thee. The teeth thereof are as the teeth of a Lyon, to slay the soules of men, and all iniquitie is as a two edged sword, the wounds that it giues cannot bee healed. I dare not stand as I would vpon these points, fearing tediousnesse: wherefore let this suffice for the former general part, concerning the dutie we owe vnto God.

Now

The sinfull mans search.

Now Gods promises for the performance herect, yeeld vnto vs most plentifull matter of doctrine and consolation. First of his iustice, that as he will suffer no sinne unpunished: so he will suffer no good worke vnrewarded but giueth to euery seuerall action, his seuerall hire and iust recompence of reward. Shall the houre come, in which all that are in their graues, shall heare a voyce, and come forth, they that haue done well, to the resurrection of life, they that haue done euill, to the resurrection of condemnation? Shall the Lord searck Ierusalem with Lanthornes? Shall all full corners bee swept, and all pleites and wrinckles bee vnfolded? Shall the, graue, death, and hell, giue vp all that is in them. And shall all the dead (both great and small) stand before God, when the books are opened? And shall euery man haue prayse of God according vnto his deseruing? Shall wee then discerne betweene the vessels of honour and of wrath, between sheep and Goates, the iust and vniust? Finally, shall there bee an infallible, generall, and incorrupt iudgement, wherein the booke of all our offences, shall bee laid wide open? Now God bee mercifull vnto vs: bee fauourable O Lord, be fauourable. But to proceed, it is thy nature, O Lord, to gather vp the wheate, and burne the tares, to cut downe all fruitlesse trees, and cast them into the fire, yea, into a fierie furnace, that neuer shall bee quenched, into an vtter darkenesse, where is weeping, wailing & gnashing of teeth then be fauourable, O Lord, be fauourable.

1. Thef. 5.

Ephe. 4.

Doth not the Lord spare Dauid, a king, and a Prophet for murder? Doth hee not spare the Sichemites for adulterie? Nor Absalon for treason: Nor Saule for tyrannie? Nor Eli for negligence? nor Achab, Ieroboam, nor Izabel for crueltie? nor Herod, Nabuchadnezzar, and lucifer for pride? nor Pharaoh for incredulity? Then bee fauourable, O Lord, be fauourable vnto vs, in whom almost euerie one of these finnes doe dwell and remaine: Did the Lord for corruption ouerflow the world with water? Did he

The sinfull mans search.

hee burnt Sodom for her villanie? Did hee cast *Adam* and *Eue* out of Paradise, for eating of the forbidden fruite? Did hee stone a poore wretch to death, for gathering chips on the Sabbath day? Then bee fauourable O Lord, bee fauourable vnto vs. But doth not the Lord spare the Cedar tree for his height, nor the Oke for his strength? Nor the Poplar for his smoothnesse? Nor the Lawrel for his greennesse? No verily, from the Cedar that is in *Lybanon*, euen to the Hyiop that groweth out of the wall, yea, every one that bringeth not forth good fruite is hewen downe and cast into the fire: it is a righteous thing with God, to render vengeance to thole that disobay him, and to destroy such as haue forsaken the law by euerlasting perdition.

Behold, the Lord shall come in the great and latter day of iudgement, when none shall escape his iudgement feare, with cloudes shall hee come, and every eye shall see him, euen they which pierced him thorow, shall also waile before him, being summoned all to appeare most fearefully before his imperiall throne of maiestie: then bee fauourable O Lord, be fauourable. Alas, with what eyes shall wee miserable sinners behold him, so gloriously sitting in his royall kingdome, with all his mightie and holy Angels and whole number of Saints, sounding with the voice of the Archangell, and trumpet of God, causing the heauens to passe a way with a noyse, and the elements to melt like waxe, and the earth to burne with the workes thereof? Yea, with what eyes shall wee behold him, when wee see the Sunne darkned, the Moone eclipsed, and the stars fall downe from heauen? But alas, when hee taketh the furbished blade into his hand, when hee is readie to throw the fierie thunderbolts of his wrath, when he summoneth before him the worrne that neuer dieth, the fire that neuer shall bee quenched, to reuenge vpon the wicked, into what a plight are they then driven? Then leaue they off, Bee fauourable O Lord, bee fauourable, and say to the hills

The full mans search.

O ye mountaines, come and couer vs. O yee waters come and ouerwhelme vs: woe, woe, woe, how great is this darknesse? The godly on the other side are bathed in such streames of blisse, and aduanced to such happinesse, as neither tongue can vtter, nor heart conceiue.

The second thing wee haue to note in his promises, is his mercy, which exceedeth all his works. For God though hee haue giuen a curse of the law against sinners, yet seeing Christ for the penitent hath borne the curse, whereby his iustice is not impaired, he is content to accept our weaknes as our strength, to recompence our imperfection with reward of greatest perfection, and that which wee can performe but in small part, hee is content to accept as whole, not for any desert of ours, but in satisfaction of his sonne, who payd with the seale of his owne blood, the ranfome for our sinnes, hee hath cancelled the hand-writing that was against vs. Wherefore wee are to pray vnto God, that whensoever our sinnes shall come in question before him, that he would looke vpon Christ Iesus the true looking-glasse, in whom he shall finde vs most pure and innocent, and to shine most clearly in the righteousness which he had giuen vs by faith: so that wee appeare not in our owne righteousness, but in the righteousness of the Lambe, who hauing taken away the sinnes of the worlde, and hauing made vs as white as snowe, though we were as red as crimson, sayth, he will be mercifull to our iniquities, and will remember our sinnes no more. Of him doe all the Prophets beare witness, that through his name all that beleue shall receiue remission of their sinnes. Againe, Drinke ye all of this; for this is my blood which is shed for the remission of sinnes. Christ gaue himselfe for our sinnes, that he might deliuer vs from the curse of the Law, euen according to the will of the Father. Christ bare our sinnes in his owne body on the tree that we being deliuered from sin, might liue in righteousness, by whose stripes wee are healed, for we were as sheepe going

going astray, but are now returned to the shepheard and bishop of our soules. It is no more but belecue and be faued: belecue, and receiue remission: belecue, and lay off thine owne righteoulnesse, and inuest thy selfe with the righteoulnesse of the vnspotted Lambe.

David was young and after was old yet in all his daies he neuer saw the righteous forsaken. Sometimes he scourgeth his children, but like a louing Father hee layeth no more vpon them then they are able to beare, for hee afflicteth them for his owne iustice, because they are sinners: for his wisdom, to exercise their faith: for his mercie, to cause them to repent: but this is the end of all, hee helpeth them in their distresses, hee reuengeth himselfe vpon his enemies, and giueth to his people rest and quietnesse. O that we would therefore prayse the Lord, and forget not all other his singular benefits. O that wee would confesse, that his mercy endureth for euer.

The third thing to note in his promises, is his bountifull kindnesse, in requiring so small a thing, with so great and liberall blessings: and bindeth himselfe by obligation (as it were) that as sure as we performe the one, so he will not faile to accomplish the other.

The fourth, is his patience and long suffering, which is not slacknesse, as some men account slacknesse: but is patience, because willingly hee would haue no man perish, but gladly would haue all men come to repentance. Hee is content to stay our leasure, till wee seeke and pray vnto him: and neuer smiteth, till there bee no hope of redresse:

The fift is his loue, in that hee is content to stirre vs vp to holy exercises, and puritie of life, and to allure vs with faire promises of ayde, and prosperous increale of all his blessings in this world. The particular examination of these blessings would require a larger discouise, then (fearing tediousnesse) I dare presume to trouble you withall: wherefore a word of each, and so I end.

Touching

The sinfull mans search.

Touching the first, where it is sayd, *God will awake vp vnto thee*, it is a greater benefit then the words import: for it signifieth, not onely that he will heare thee, but that hee will also doe what thou desirest, and satisfie thy request. As long as the sinner sleepeth, the Lord is sayd to bee asleepe: but as soone as the sinner awaketh from sinne, God will arise (saith *David*) and his enemies shall be scattered, and they that hate him, shall flie before him: as the smoake vanislieth before the wind, and as the waxe melteth before the fire, euen so shall the wicked perish at the presence of God, Wherefore as *Paul* exhorted the Ephesians, so I exhort you, *Awake thou that sleepest, stand vp from the dead, and Christ shall giue thee light: awake vnto God, and God will awake vnto thee, and Christ, euen the sonne of God, the bright morning starre, shal giue thee the light of life.*

In the second, hee promiseth aboundance of worldly blessings, in recompence of prayer, for it is sayd, *Hee will make the habitation of thy righteousnesse prosperous*, that is the Lord will make peace within thy wals, and prosperitie within thy places: he will commaund his blessings to be with thee in thy storehouse, and in all thou settest thy hand vnto: hee will open vnto thee his good treasures, euen the heauens to giue raine on thy land in due season. Thou shalt lay vp gold, as the dust, and the gold of Ophir as the flint of the riuier: thou shalt wash thy pathes with butter, and thy rockes shall powre out riuers of oyle: thou shalt call saluation thy wall, and prayse shal be in thy gates. Loc, thus shall the man be blessed that feareth God.

Lastly, for being pure and upright, hee will make thy latter end greatly increase, and that thou mayest the lesse mistrust his promise, he will doe it, though thy beginning be but small.

Heere (brethren) yee see what a sea of matter is offered me, whereunto if I would commit my selfe, I might discourse vnto you, what strange euents (by Gods prouidēce)

F

haue

Psal. 78.

Ephes. 5.

Rene. 2.2.

2.

Psa. 1. 12.

Pro. 28.

Iob. 22.

Psa. 1. 28.

Hest.8.
Gen.30.
Dan.6.

haue hapned in the worlde, what great Kings and potentates haue bin plucked downe from their thrones, and what contemptible persons in the eye of the world, haue beene aduanced to their roomes. How *Mardocheus* a stranger was exalted into *Hamans* place: how *Ioseph* and *Daniel* the one a bond-man in *Egypt*, the other a captiue in *Babylon*, were made Princes in thole kingdomes, But because I will not ouermuch transgresse the boundes of modestie, or hold you longer then in this place I haue beene accustomed, onely remember what the Prophet sayth? *He raiseth the needie out of the dust, and lifteth the poore out of the mire, that he might set him with the princes, euen with the princes of the world.*

Psal.113.

Psal.78.

Iob.42

Remember the example of *Dauid*, whom the Lorde chose and tooke from the Ewes great with yong, that hee might feed his people in *Iacob*, and his inheritance in *Israel*. Remember the example of *Iob*, how the Lord turned the captiuitie of *Iob*, as the riuers of the south, how hee blessed the last dayes of *Iob* more then the first, how he gaue him sheepe and camels, and oxen, & shee asses, in more abundance then he had before, how he increased him with sons and daughters, euen to the fourth generation, so that hee died being olde and full of dayes. Remember euen our owne estate, for whom the Lord hath done great things already: as created vs, and redeemed vs, and sanctified vs and not long since deliuered vs from the gaping iawes of those that sought to sucke our bloud. Vpon some he hath bestowed humilitie, whereby their mindes are adorned with vertue: honor vpon others, whereby their persons are inuested with maiestie: vpon others comelines, whereby the other two are graced: vpon others *Orchards*, which they planted not, at least vnto which they gaue no increafe: vpon others, increafe of vertuous children, whereby their posteritie is preserved: vpon others, the free passage of his word, which a long time had bin obscured by ignorance, the mother of deuotion, as the *Shauelings* call it, but vnder a step-

Psal.126

Psal.41.

a step-

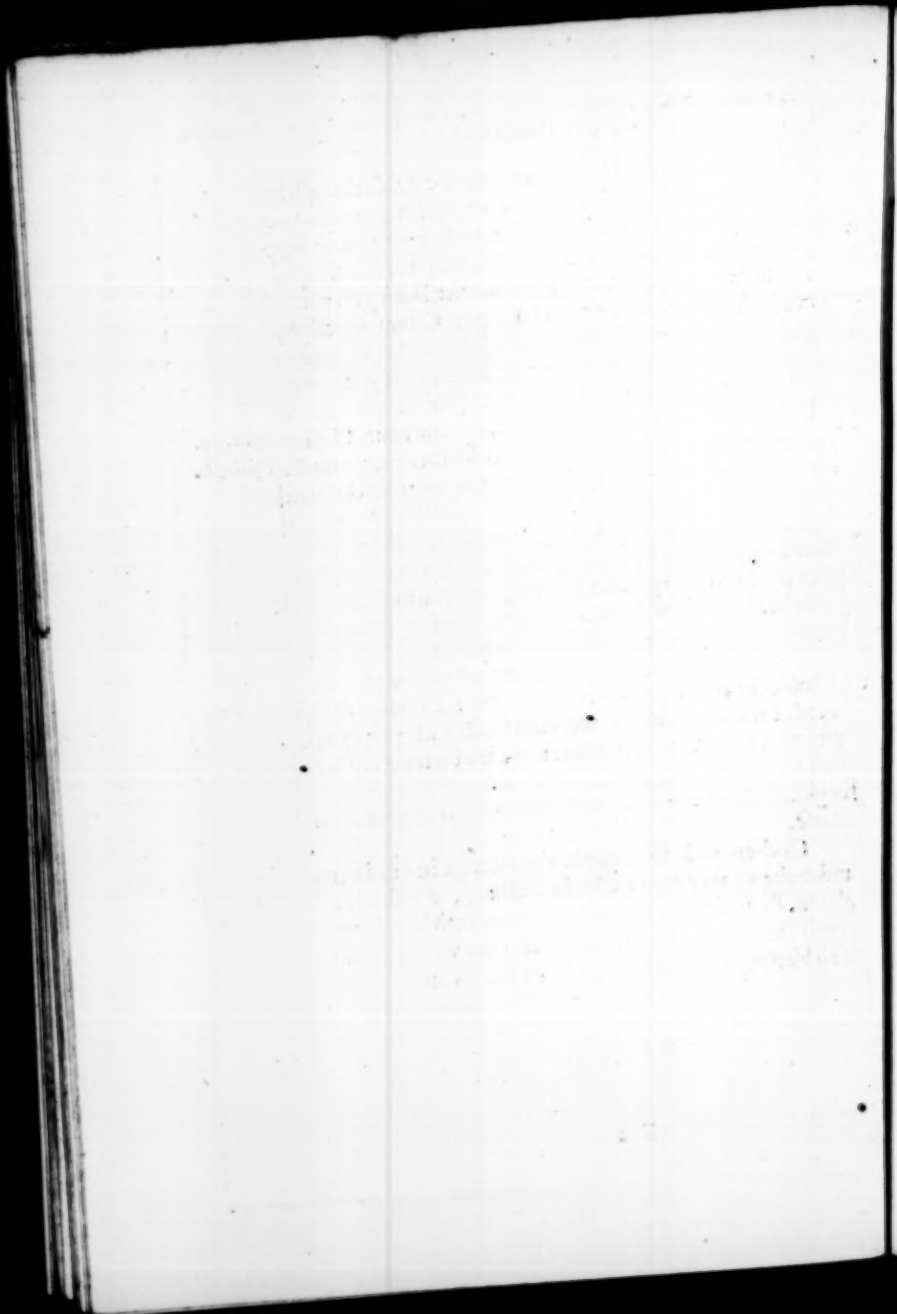
a stepdame of destruction, as we perceiue it : & though he bestowe but some one or two of his blessings vpon vs, yet how much are wee bound for these blessings to sing prayse, and honour, and glory, vnto him that sitteth vpon the throne, and vnto the Lambe for euer. But vpon whom hee hath bestowed all these blessings, O how strictly by good cause are they bound to magnifie the Lord, and to reioyce in God their Sauour. Examine then your owne consciences I beseech you, whether God hath bestowed all these blessings vpon you, or no : and if he haue, O what great cause haue you to come before his face with prayse, to sing loud vnto him with Psalmes, to worship & to fall downe before him, to giue vnto the Lord the glory of his name, to bring an offering of thanksgiuing, and to enter into his courts with prayse. And yet who knoweth whether the Lord hath greater blessings for you in store? yee may bee sure hee will pull downe the mightie from their seates, and exalt the humble and meeke. Surely the Lord doth vse vertue as a meane to bring vs to honour, and whosoeuer you shall see endued with the vertues of this Text, I meane, with seeking vnto God, with prayer and puritie of life, yee may bee sure there is a blessing reserved for him of the Lord, yea, such a blessing, as though his beginning bee but small, yet his latter end shall greatly encrease.

Psal. 99.

Psal. 96.

God encrease the loue of these things in our hearts, and make vs worthy of Christs blessings, which he hath plentifully in store for vs : that after hee hath heaped temporall blessings vpon vs, hee will giue vs the blessing of all blessings, euen the life of the world to come.

FINIS.





Maries Choyce.

Luke 10. 38. 39. &c.

38 Now it came to passe as they went, that hee entered into a certaine towne, and a certaine woman named Martha, receiued him into her house,

39 And shee had a sister called Mary, which also sat at Iesus seete, and heard his preaching.

40 But Martha was cumbred about much seruing, and came to him and sayd, Maister, doest thou not care, that my sister hath left me to serue alone? Bid her therefore that shee helpe me.

41 And Iesus answered, and sayd vnto her, Martha, thou carest and art troubled about many things.

42 But one thing is needefull, Mary hath chosene the good part, which shall not be taken away from her.



S Christ had shewed himselfe louing vnto *Lazarus* and his sisters, in rayling him from the death of the body, & then from the death of the soule: so doe they heere shew their thankful minds to Christ again the one by receiuing him into her house, & the other by entertaining him into her heart. As he was God, he was receiued of *Mary*: as he was man, he was receiued of *Martha*. They both desired to entertaine our Saniour, as *Iacob* and *Esau* desired to please their aged

Iohn 11.

Gen. 27.

Mat. 6. 35

Rather: but *Mary* made choyce of the better part, and was preferred before her sister, as *Jacob* sped soonest of most daintie venison, and preuented his brother of the blessing. And although the care of *Martha* in enter-tayning of Christ be not to bee misliked, yet *Maries* diligence in hearing his doctrine, is of purpose preferred, to teach vs, that it is much better with *Mary* to study in the word, and first to seeke the kingdome of God, then with *Martha* to labour in the world, and to neglect that hea-uently kingdome. And yet notwithstanding, such is the corruption of this rustie age, that our greatest care is to prouide for this present life, as the rich man, *Luke. 12* enlarged his Barnes wherein to put his store for many yeares: but wee neuer. or very late remember to prouide for the life to come, like that other Rich man, *Luke 16.* that neuer thought of heauen, till he was tormented in the flames of hell.

Iob. 2.

In the 11. of *Iobn*, Christ is sayd to loue the whole Familie, and heere he is sayd to come vnto them, For whom hee loueth hee cannot chuse but visite, like the freindes of *Iob* that came to comfort him in his great aduersitie: yea, and the greater loue hee beareth vnto any, the oftner hee will resort vnto them, yea, hee will come and dwell with them, *Iohn 14. 23.* Like *Jacob*, that came downe in-to *Egypt*, to his beloued Sonne *Ioseph*, and dwelt in *Goshen*. But Christ is yet more kinde then *Jacob* was, for hee came not till he was sent for with horses and cha-riots: but Christ came of his owne accord to this beloued familie.

Gen. 47.

Gen. 45.

Thus doth he alwayes preuent vs with his blessings: before hee was desired, hee came into the world, he called his Apostles before they came to him, and before hee was requested, hee came vnto this noble house. O hap-pie house that entertained such a ghest! but thrice hap-pie inhabitants to whome such a ghest would vouchsafe to come! When hee came to the swinish *Gadarens*, they

they desired him to depart out of their coastes, preferring their swine above their Sauour: but this godly family receiued him into their houses, preferring their God before their golde, and the health of their soules before their worldly wealth. They receiued him into their house who had not a house wherein to put his head. Wherein their hospitalitie is commended, and shall certainly bee rewarded at the dreadfull day: for with this and such like workes of mercy, the Lord shall answer the sentence of iudgement, which is to bee denounced against the wicked that neuer exercise those workes of mercy.

Luke 8.

Let vs learne by their example to bee harberours, and giuen to hospitality, which is so often commended vnto vs in the Scripture, and shall bee so richly rewarded at the last day. Those godly Fathers, *Abraham* and *Lot*, entertained Angels in the habite of strangers: so wee may daily entertaine Christ Iesus in the habite of a poore man, of a blind man, or of a lame man: and what soeuer is done vnto any of these that are his members, he accounteth and accepteth as done vnto himselfe.

Mat. 2. 19

Gen. 18.

Gen. 19.

Now as the vertue of hospitalitie is commendable in all sorts of men: so is it more especially commended to the Ministers, who are expressely commaunded by the Apostle among other things, to bee giuen to hospitalitie. Vnto the Leuites in the time of the Law, the Lord appointed cities of refuge, to signifie that the Ministers house should bee the poore mans harbour, and his store their treasure: but the true Ministers of our dayes haue no cities of refuge for others, for they haue none for themselves: they haue not wherewith to releue the wants of others, for they haue not to relieue their owne.

1. Tim. 3. 2

Nnm. 35.

When *Martha* had thus entertained Christ as hee was man, into her house, *Marie* began to entertaine him as hee was GOD, into her heart, shee sat at his feete to heare his preaching, for no sooner was Christ come into the house, but that he tooke occasion to teach & to instruct

the

Luke 15. the family, and in stead of bodily foode, which they bestowed vpon him, to giue vnto them the foode of the soule. Thus doth hee alwayes shew himselfe a thankfull ghest, into what house soeuer hee entreth, hee leaueth better things behind him then hee findeth, he loues not to be in *Zachees* debt for his dinner, for in stead thereof hee bringeth saluation to his house: neither doth he leaue his supper vnpaid for here, for in stead thereof hee bestoweth vpon them an heavenly Sermon. This should bee the exercise of faithfull Ministers, when they are inuited to great feastes, that as they are called the salt of the earth, which serueth to season the meates, to make them fauourie and preterue them from putrifaction, so they should season the table talke with some godly conference, to minister grace vnto the hearers. *Ephe. 4. 29.*

Mat. 5. 13 These sisters were godly women, and both earnest fauourers of Iesus Christ, & yet in the manner of their deuotion there is such difference, that the worldly affection of the one, may in some sort bee disliked, in respect of the godly exercise and practise of the other: *Martha* is sore incumbered with much seruing where a little seruice had bin sufficient, but *Mary* is attentue to heare the word of God which neuer can be heard sufficiently.

Mat. 5.
Luke 4.
Iohn 8. *Mary* sitteth to heare the word, as Christ vsed to sit when hee preached the word, to shew that the word is to bee preached and heard with a quiet mind. In a still night euery voyce is hearde, and when the body is quiet, the mind most commonly is quiet also. But *Martha* is troubled with other affaires, & therfore vnfit to heare the word as the ground that is surcharged with stones, or ouergrown with weedes and thornes, is vnfit to receiue the seede, or yeeld any fruit to him that tilleth it. As often therefore as wee come to heare the word of God, wee must not come with distracted minds, we must not trouble our selues with the cares of this life, which (as our Saviour said) are thornes to choake the world, and to make it vnfruitfull
Mat. 5. 13
Luke 8. 14 for

For *Moses* was vsfit to walke with God, till he had put off his shooes, and the blind man vsfit to come to Christ, till hee had throwne away his cloake: so wee must thinke our selues vsfit to heare the word, and vnapt for euery heauenly exercise, till wee haue put of our shooes, that is our worldly cogitations and affections, and till wee haue cast away our cloake, that is, all lets and impediments which might hinder vs from profiting in our profession.

When our mindes are quiet, we are fit to deale with heauenly matters: therefore the Doctors conferred sitting in the Temple: and God delighteth to deale with vs when wee are most priuate: he appeared to *Abraham* sitting in the doore of his Tent. The holy Ghost came downe vpon the Apostles, and filled all the house where they were sitting. The Eunuch sitting in his chariot, was called and conuerted by *Philips* preaching.

Mary sat at Iesus feete, yet sat shee not sleeping, as many sit at the preachers feete, but shee sat at Christ his feete, and heard his word: As *Paul* was brought vp at the feete of *Gamaliel*, and was perfectly instructed in the law of the fathers.

Her humilitie is commended, in that shee sat at Iesus feete, to shew that the word is to be heard with all humilitie: her diligence and earnestnes appeareth, in that she would not depart to helpe her sister, to signifie that the hearing of the word must bee preferred before all worldly businesse.

Her diligence and humilitie serueth to condemne our negligence and contempt of Christ and his word: wee doe not sit at Christ his feete, nay, we rather set Christ at our feete, when wee are so negligent in hearing his word.

Wee are as slowe to come to the Church, as the *Rauen* was to come to the Arke, and as loath to spend any time in the seruice of God, as *Pharao* was loath to let the *Israelites* goe to serue the Lord. If a commoditie were

Exod. 3.

Mar. 10.

Gen. 18.

Acts 2.

Acts 8.

Acts 22.

Gen. 8.

Exod. 8.

32.

2. Sa. 15.

Luke 8.
Ma. 13.
40.

2. Tim. 4. 2

Math. 6.

1. King. 17.

2. King. 4.

Iohn 11.

to bee seene, whereout some profit might arise, how carefull would wee bee to procure it? what paines would wee take to get it? *Abſolon* was not more desirous of a kingdom then the rich men of our time are desirous of golden gaine. But if it bee a matter of cost or trouble, if they cannot heare the the word preached without some hindrance to their worldly businesse and some extraordinary charge to their purse, then like the Gadarenes, they are content to take their leaue of Christ and his word, and had rather lose that heavenly pearle, then they would part from their worldly pelfe.

Thus in Christ we haue the patience of a good pastour and in *Mary*, the patterne of a good hearer. Let Ministers learne by his example, to take all occasions to preach the word, to bee instant in season and out of season; and let Christians learne by her example, first to seeke the kingdom of God and his righteousness, and then to provide for the things of this life.

While *Mary* was carefull for the foode of the soule *Martha* was curious to provide foode for the body, her greatest care was to entertaine Christ, and to make him good cheere, to testifie her thankfull mind vnto him that had done so great things for them, hee had raised her brother *Lazarus* from death to life, therefore he was worthy to be well entertained.

If *Elias* deserued to bee well delt withall at the hand of his hostesse, whose sonne hee had restored to life: or *Elisa* deserued such entertainment for her sonnes reuiuing, then surely our Sauour Christ is worthy to be welcome hither, where hee had rayſed *Lazarus* out of his graue, wherein hee had lyen by the space of foure dayes before.

It was well done therefore of *Martha* to shewe her thankfull mind vnto Christ, but it was not well done at that time to shew her selfe thankfull in that maner: it was then time to heare the word, for at that time Christ preached

ched the word, it was no time for her to spend that time in other affaires, and to neglect the greatestt affaيرة, the means of her owne saluation.

It was not vnlawfull for *Martha* to labour, no more then it was vnlawfull for *Peter* to sleepe: but when Christ was preaching, it was no time for her to be so busie, in seru-
uing, no more then it was time for *Peter* to sleepe, when Christ willed him so earnestly to watch and pray. When Christ preached out of *Simons* shippe to the people that stood vppon the shore, it was no time for *Peter* to play the fisherman. But when Christ had left speaking, and commaunded him to launch into the deepe, then it was time for *Peter* to let downe the net.

There is a time wherein we ought to labour in our vocation, and a time wherein we ought to heare the word, & as we may not vitterly neglect our lawful callings to follow sermons, so must we not bestow the Sabbath, which is consecrated to the seruice of God, in following the workes of our vocation. All things haue their appointed time (sayth the wise man) Ec. 3. and euery thing is seemely in his conuenient season, but when things are done preposterously and out of order, there followeth confusion.

Although *Martha* did not heare Christ, yet did shee labour for Christ: many in our dayes will neither labour for Christ, nor heare of Christ: but as the Israelites were wearie of their iournie in the wildernesse, and loathed that heauenly *Manna*, so these men are wearie of euery godly exercise, and are soone cloyed with the word of God.

The five foolish Virgins waited their oyle to no purpose, and while they went to buy, were excluded the marriage: and these foolish men spend this time of grace vainly and wantonly, as though after this life there were no time of Iustice and vengeance to bee feared. The day serueth for their pride or profite, the night is spent in sport and pleasure, and no time is left to heare the Worde. When wee are praying, they are playing: When wee

mat. 25.

Luke 5.

Numb. 21

mat. 25.

*Gen. 6.
Heb. 11.
I.K. 18*

wee are preaching, they are eating and drinking, like the old worlde, that ate and dranke, that married wiues, and gaue in marriage, while *Noah* was preparing the Arke for the sauing of his household. And as *Baah* Priestes wounded themselues to serue their idols, so these men take dangerous courses, and strangely trouble themselues to serue the deuill.

*Gen. 37.
I.Sa. 17.*

Now *Martha* findeth her selfe agreiued, and begins to enuie her sisters exercise, as *Iosephs* brethren enuied him for his dreames: & the sonnes of *Israhel*, that disdained their brother *David*, for his forwardnes in the combate with *Goliath*.

These two sisters, that in other things agreed so well together, in this doe differ so much, that Christ must haue the hearing of the matter, and decide the controuersie: *Martha* playeth the plaintife, and acculeth her sister, *Mary* the defendant answereth by her aduocate, and Christ himselfe that tooke vpon him the office of an aduocate, is become the Iudge, and giueth sentence on *Maries* side: *Martha* complayneth of her sisters slothfulness, and seemeth after a sort to blame our Sauour for winking at it, requiring him to see the matter redressed speedily. But Christ reprooueth *Marthas* curiositie, and then excuseth, yea, and commendeth *Maries* care.

Psal. 69.

Luk. 7.33

Acts. 26.

Luk. 7.34

In *Martha* it appeareth how willing wee are to please our selues in our owne conceits, & how ready to conceiue amill of others doings, yea, sometimes to preferre our owne defects before the perfections of other men. If *Dauid* chasten his soule with fasting, it shall bee turned to his reproof. If he put on sackcloth, to testifie his contritiō they iest at him, and the drunkards make songs of him. If *Iohn Baptist* be temperate in his apparell and diet, they will say, hee hath a deuill. If *Paul* answer discreetly for himselfe, hee shall bee charged to bee mad with ouermuch learning. yea, if our Sauour Christ himselfe frequent the company

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pany of sinners, to reclaime them from sinne, they wil not sticketo call him a friend & companion of Publicans and sinners. Amongst vs, if there bee any that bee more forward in religion then the rest and more diligent to heare the word, as *Mary* was, there shall not want some or other to censure them at their pleasure, yea, to find fault, and to condemne them for so doing: yet are not the godly to bee discouraged herewith, or to desist from their godly exercises: for as the Lord answered for *Mary*: when shee held her peace, so the Lord will defend their cause and take their part against their aduersaries. The Lord cannot abide to heare his seruants ill spoken of, but is alwayes ready to maintaine their right, and to answer for them, Hee will not suffer *Laban* to speake an ill word to his seruant *Jacob*, And if *Aaron* and *Miriam* murimure against *Moses*, the Lord will punish it with leprosie. What a comfortable thing is this to the godly, that the King of kings will take their parts, and will not suffer them to sustaine any wrong? Hee is a most sure and trustie friend, that will not abide his friends to bee back-bited or ill spoken of, but either hee will answere in their defence, or he will find some meanes to stop their mouthes, and restrain the slaunderous tongues of their enemies, as sometime hee stopt *Balaams* passage, when hee went to curse Gods people, and caused the dumbe beast to speake, and reprove the madnesse of the prophet, rather then he would haue his people to be cursed.

The repetition of *Marthaes* name, argueth the vehemencie and earnestnes of this admonition. The Lord is faine to bee very earnest and importunate with vs, before hee can reclaime vs. So when God spake vnto *Abraham* hee called him twise by name: Christ called *Peter* thrice by name, *Iohn* 21. to cause him make his three-fold confession, to make amends for his three-fold deniall. And when the Lord spake vnto *Samuel*, hee called him 4. seuerall times by name, before hee answered: for such is the great

Gen. 3.

24.

Nu. 12.

Nu. 22.

2. Pet. 1. 5.

Gen. 22.

1. Sam. 3.

great mercy of God, that hee is content to admonish vs often of our dutie, and such is the dulnesse and perversnes of our crooked nature, that wee cannot bee gained by the first admonition : but the Lord must call vs often and earnestly, before wee will hearken vnto him.

There are two things in the speech of Christ to be obserued. The first is, his modest reprehension of *Marthaes* immoderate care : the other is, his friendly defence of *Maries choyce*. Though *Martha* was very carefull to entertaine Christ in the best maner, yet if he perceiue any thing in her worthie reprehension, hee will not sticke to tell her of it : hee will not sooth her in her saying, nor smooth her in her owne conceit, for all the trouble and cost that shee bestowes vpon him. If we be often invited to some mans table, and kindly entertained, it would be vnkindly taken if we should finde fault with any disorder : but for as much as all Christ his actions are the instructions of Christians, therefore euery Christian, but especially Preachers, whome it more specially concerneth, must learne by this example how to behaue themselves when they are invited to great feastes, namely speake their conscience freely when they see a fault. The best requitall that wee can make for our good cheare, is to giue good counsell and wholesome admonitions to them that inuite vs. When Christ dined with the Pharisee, *Luke 11.* and was misliked for not washing before dinner, he tooke occasion to reprove their hypocrisie, their outward shew of holines, which was the sinne of the Pharisees and at another time hee noteth them for pressing to the chiefe places at banquets, and sheweth what modestie is to be obserued in sitting downe to meate, and what gheists should bee bidden to our table. So should preachers behaue themselves towards those that inuite them to great feastes, when they see perhaps some fault or disorder, either in the master of the house, or in some other of the gheists, to say vnto them thus, or otherwise as the case requireth

Luke 14.

I will warne you of one thing that will doe you good, that you woulde leaue your vsurie and extortion, your couetousnes and oppression, that you would leaue your swearing and blaspheming the name of God, that you would forbear to prophane the Lords Sabbath, that you would leaue your pride and excesse in your diet and apparell, that you woulde forbear to speake ill of any behinde their backes, or to beare any malice or hatred to any of your neighbours.

These are the faultes which are easie to be elpied almost in every place, and these are the faultes which the faithfull minister of Christ Iesus shoulde not leaue vnreprooued wheresoeuer hee cometh. But as *Eli* told *Ahab* of his idolatry, though hee were his king, and *Iohn Baptist* tolde *Herod* of his adulterie, though hee did many things for him, and heard him gladly: so should the preachers reprove the people for their notorious offences, notwithstanding some fauours and curtesies receiued from them. If Christ had cause to finde fault with *Martha* for her too much diligence in his entertainment, it seemeth he was not curious in his diet, but would haue bin content with simple cates, hee was no delicate or daintie ghest, he did not affect or delight in sumptuous banquets, or costly fare, he rather requireth a religious heart, a constant faith, a willing mind to heare the word, with an earnest care to liue thereafter. These are the things wherein the Lorde delighteth: these are the iuncates which hee desireth, and which he preferreth before all earthly cheare.

Thus is *Martha* reprehended for her curiositie: now let vs see how *Mary* is excused and commended for her godly care. One thing is necessary (saith Christ:) and what is that one thing? Euen to heare the word preached, which is the power of God to saluation, to every one that beleeueth. A man may better want all things, then that one needfull thing, and yet wee desire all other things, and neglect that one thing, which is so needfull.

1. Kin 18.

mat. 14.

mar. 6, 20

This

This one thing hath *Mary* chosen, and therefore hath chosen the better part. *Marthaes* part is good, because it provideth for this present life : but *Maries* part is better, because it leadeth to eternall life. It is good to bee occupied about our calling, to get our living : but it is better to be occupied in hearing the word, which is able to saue our soules. As the head and the foote are both needfull in the body, so *Mary* and *Martha* are both needfull in a Common-wealth : man hath two vocations, the one earthlie, by his labour : the other heauenly, by his prayer. There is the actiue life, which consisteth in practising the affaires of this life, wherein man sheweth himselfe to be like himselfe, and there is the contemplatiue life, which consisteth in the meditation of diuine and heauenly things, wherein man sheweth himselfe to bee like the Angels : for they which labour in their tempcrall vocations, doe liue like men, but they which labour in spirituall matters, liue like Angels. When they heare the word, God speaketh vnto them : when they pray, they speake vnto God : so that there is a continuall conference betweene God and them, because they are continually exercised in hearing and praying.

Christ loued *Martha* for her hospitalitie, as *Isaac* loued *Esau* for his venison. So did he loue *Mary* for her diligence in hearing his word, as *Rebecca* loued *Iacob* ; for harkening to her voyce. A Nurse which hath her breast full of milke, doth loue the child that sucks it from her : & Christ which hath his breast full of heauenly milke, is glad when he hath children to sucke the same, let vs therefore (as the Apostle willet vs, 1, *Pet.* 2. 12.) laying aside all malicioufnes, and all guile, and dissimulation, and enuy, and all euill speaking, as new borne babes, desire the sincere milke of the word, that wee may grow thereby to bee perfect men in Christ Iesus : let vs breathe after the fountaine of the liuing water, which springeth vp vnto eternall life : and as the faintie Hart desireth the water brooke

Gen. 25.
28.

Psal. 42. 1

Maries Choyce.

to quench his thirst : and for as much as manie thinges are so troublesome, and one thing is so needefull, let vs seecke that one needfull thing, the end of all things, euen to feare God and keepe his commandements, which we learne by hearing the word of God, wherby faith (without the which it is impossible to please God) is begotten and nourished in the hearts of men.

This is that good part which *Marie* hath chosen, by so much better then her sisters choyce, because it concerneth a better life, and hath the fruition of this present life. *Marie* hath a double portion: shee heard the word, and eate of the meate which her sister dressed, for godlinesse hath the promise of this life, & of the life to come. As for all other things, whether they bee honors, promotions, pleasures, and what not: they serue onely for the maintenance of this present life, which is so short and subiect to mutability: but the word of GOD is the foode of the soule, the bread of life, that immortall feede which bringeth forth fruit vnto eternall life. Let the worde of God therefore be precious vnto vs, because it was so permanent: for heauen and earth must passe, but the worde of God endureth for euer. If wee make choyce of any thing beside, it must bee taken from vs, or wee shall bee taken from it: but if wee make choyce of this one thing, it shall neuer be taken from vs, neither in this world nor in the world to come. The Lord graunt that wee bee not onely hearers, but doers of the word, that it may be truly sayd of vs, as Christ sayd of his Disciples, that heard his preaching, Behold my brother, my sister, and mother: or as hee answered the woman that commended his carnall kindred, *Blessed are they that beare the word of God and keepe the same.*

FINIS.

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Ec. 12. 13

Heb. 11. 6

Rom. 10.

17.

1. Tim. 4. 8

1. Pet. 1. 13.

Luke 21.

33.

1. Pet. 1.

25.

1. Tim. 1. 22.

ma. 12. 50.

Luke 11.

THE FIRST SERMON OF
Noahs drunkenesse.

Gen. 9.20.21.

Noah also began to bee a husbandman, and planted a vineyard.
And hee dranke of the wine and was drunken, and was covered in the middle of his tent.



Inst, wee are to speake of Noah, then of
Cham his wicked sonne. & after of Shem
and Iapheth his good sonnes: In Noah
first of that which he did well, and then
of his sinne. In Cham: first of his sinne,
& then of his curse. In his brethren, first
of their reuerence, and then of their blessing.

Now wee will speake of the father, and after of his
children. Then (saith Moses) that Noah began to bee an
husbandman.

This is the first name which is giuen to Noah after the
flood, he is called a husbandman, & the first worke which
is mentioned, was the planting of a vineyard: one would
thinke when all men were drowned with the flood, and
none left aliue to possesse the earth but Noah and his sons,
that he should haue found himselfe something else to doe

then to plant vineyards: and that the holy Ghost should haue intituled him king of the world, and not a husbandman of the earth, seeing there bee no such men as *Noah* was, which hath more in his hand, then any King hath in the world, or shall haue to the worlds end: but thereby the holy Ghost would shewe, that God doth not respect Kings for their titles, nor men for their riches, as we doe, and therefore he nameth *Noah* after the worke which hee did, not after the possessions which hee had, an husbandman.

It seemeth that there was great diuersitie betweene this age and ours: for if wee should see now a King goe to plough, a noble man to driue the teame, a gentleman keep sheepe, he would be scorned for his labour, more then *Noah* was for his drunkenesse: yet when wee read how this Monarch of the world thought no scorne to play the husbandman, wee consider not his princely calling nor his ancient yeares, nor his large possessions to commend his industrie, or modestie, or lowely mind therein. Which may teach vs humilitie, though wee learne to disdain husbandry. Of whom will we learne to be humble, if kings giue examples, and the sonne of God humbleth himselfe from heauen to earth, and yet wee contemne the example of the kings of the earth, and the example of the King of heauen.

The time was when *Adam* digged and delued, and *David* kept sheepe, and all the house of *Iacob* were called men occupied about cattell: but as they for this were abominable to the *Egyptians* (as *Moses* saith in the same verse) so they which doe like them, are abhorred of their brethren: and they which liue by them, scorne them for their workes, which would bee chastened themselves, because they worke not.

There was no art nor science which was so much set by in former times, and is now profitable to the Common-wealth, bringing lesse profit vnto her selfe that may
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so iustly complaine of her fall without cause, and her despite from them that liue by her, as this painefull science of husbandry: that it is maruell that any man will take the paine for the rest, to bee contemned for his labour, and bee a scorne for the rest, which might hunger and starue, if hee did not labour for them more then they doe for themselues. No maruaile then though many in the poore countries murmure and complaine, that other cannot liue by them, and they cannot liue themselues: but it is maruell if their complaints doe not grow in time to rebellion, and pull others as low as themselues: for why should the greatest paine yeelde the lesse profit? yet this is their case, for if you marke, you shall see, that the husbandman doth bate the price of his fruites so soone as the dearth is past, though hee raiseth it a little while the dearth lasteth: but they which raise the price of their wares with him, seldome fall againe, but make men pay as deare when the dearth is past, as if it were a dearth still. Thus a plentifull yeare doth dammage him, and a hard yeare doth vantage them. So this painefull man is faine to liue poorly, fare meanely, goe barely, house homely, rise early, labour dayly, sell cheape, and buy deare, that I may truly say, that no man deserueth his liuing better, no man fulfilleth the law neerer: that is, Thou shalt get thy liuing in the sweate of thy browes, then this poore sonne of *Adam*, which picks his crums out of the earth. Therefore he should not bee mocked for his labour, which hath vexation inough though all men speake well of him: and in my opinion, if any deserue to bee loued for his innocencie, or for his truth, or his paine, or the good which he brings to the Common-wealth, this Realme is not so much beholding to any sort of men, (but those that feede the soule) as those that feede the bodie, that is, those that labour the earth: yet you see how they liue like drudges, as though they were your seruantes to provide foode for you, and after to bring it to your doores: as the beastes

serue them , so they serue you , as though you were another kinde of men . I cannot thinke vpon their miserie , but my thoughts tell mee , that it is a great part of our vnthankfulness , that wee neuer consider what an easie life and liuing God hath giuen vnto vs , in respect of them.

If the Apostles rule were kept , they which doe not worke , should not eate : but now they which doe not worke , eate most , and the husbandmen which worke , eate not , but are like Bees , which prouide foode for other and pinch themselues . Let vs consider this , for they had not one law and wee another : but the same curse which was denounced vpon *Adam* , was denounced vpon all his children . That euery man shoulde get his liuing in the sweate of his browes . Although I know there be diuers workes , and diuers gifts , and diuers callings to worke in : yet alwayes prouided , they which doe not worke shoulde not eate , for in the sweate of thy browes , that is , in labour & trauell ; thou King , and thou Iudge , and thou Prelate , and thou Landlord , and thou Gentleman , shalt get thy liuing , as *Adam* thy father did , or else thou doest auoid the curse , and a greater curse shall follow , that is , they which will not sweate on earth , shall sweate in hell.

Adam had food as well as thou , and so had *Noah* , and more then thou , vnlesse thou hadst all , for they had all , and yet they might not be idle : because their hands were not giuen them for nothing : some worke with their pen , some with their tongues , some with their fingers : as nature hath made nothing idle , but that hee which is a Magistrate , should doe the worke of a Magistrate : hee which is a Iudge , should doe the worke of a Iudge : hee which is a Captaine , should doe the worke of a Captaine : he which is a minister , should doe the worke of a minister : as when *Noah* was called an husbandman hee did the worke of an husbandman . This contempt of the countrey , doth threaten danger to the land , as much as any thing else in our
dayes

dayes, vnlesse their burthen bee eased, and their estimation qualified in some part to their paines. Thinking that you haue not heard of this theame before, seeing the words of my text did lye for it, thus much I haue spoken to put you in mind how easily you lye in respect of them, & to rectifie our minds towards our poore brethren, which in deed seeme too base in our eyes, and are scorned for their labours, as much as wee should be for our idlenesse.

Then (saith *Moses*) *Noah began to be an husbandman* In that it is here said that *Noah began*, it doth not disproue that hee gaue not himselfe to husbandrie before, but it importeth, that *Noah* began to set vp husbandrie againe after the flood before any other, so this good man recomforted with the experience of Gods fauour (which had exempted him and his seede out of the world) and reioicing to see the face of the earth againe after the waters were gone, though an old man, and weaker then he was, yet hee returned to his labour a fresh, and scorned not to till and plant for all his possessions, as though hee were an husbandman: such a lowlinesse is all wayes ioyned with the feare of God, and they that are humbled with religion, doe not thinke themselues too good to doe any good thing.

Heere note by the way, that none of *Noahs* sonnes are said to begin this worke, but *Noah* him selfe: the old man, the hoary head and carefull father begins to teach the rest, and shewes his sonnes the way how they should prouide for their sonnes, and how all the world after should labour and trauell, till they returne to dust so the olde man whome age dispenseth wathall to take his ease, is more willing to prouide for the wants of his children, then they are which are bound to labour for themselves and their parents too, as the Storke doth feede the dam when shee is olde, because the dam fedde her when shee was young. What a shame is

this is to *Shem* and *Japheth*, that is, to vs which are young and strong, that the father should bee called a labourer, when the sonnes stand by? Now the ground was barren because of the flood, and could not bring forth fruite of it selfe, because of the curse: therefore it pittied *Noah* to see the desolate and barrenesse, and slime vpon the face of the earth, which he had seene so glorious and sweete, & fertile, with all maner of hearbes and fruits and flowers before. Therefore he setteth himselfe to manure it, which wasted for nothing now, but a painefull labourer to till and dreffe it, that it might bring forth delights and profits for sinfull man, as it did before.

By this wee may learne to vse all meanes for the obtaining of Gods blessings, and not to lose any thing which wee might haue or saue for want of paines: for that is sinne, as *Salomon* noteth in the 24. of the Prouerbes, when hee reproveth the slouthfull husband-man, because his field brought forth nettles and thistles, in stead of grapes, not because the ground would not beare grapes, but because the slouthfull man would not set them. Shall God commaund the earth and all his creatures to increase for vs, and shall not wee further their increase for our selues? As wee increase and multiply our selues, so wee are bound to ioyne hand and helpe, that all creatures may increase and multiply too, or else the fathers should eat the childrens portion, and in time there would bee nothing left for them that come after: this regard *Noah* seemeth to haue vnto his posteritie, and therefore hee gaue himselfe vnto husbandry, which is commended in him vnto this day, and shall bee recorded of him so long as this booke is read: whereby wee are warned, that hee which liueth onely to himselfe, is not to bee remembred of them which liue after: But as *David* cared how the realme should bee gouerned after his death, as well as hee did during his life: so though we die and depart this world, yet we should leaue that exam-

ple, or those bookes, or those workes, behind vs, which may profit the Church and Common wealth when wee are dead and buried, as much as wee did when we liued among them: *Euen* as *Noah* planted a vineyard, not for himselfe, but for the ages to come after.

Some doe thinke that *Noah* planted the first vineyard and drunke the first wine, and that there was no vic of grapes before: which opinion they are led vnto, that they might excuse *Noah* and mitigate his fault, if he did sup too deepe of that cup, the strength and operation whereof was not knowne vnto him, nor vnto any man before. But it is not like, that the excellent liquor and wholsome iuice of the Grape did lye hid from the world so many hundred yeares, and no doubt but there were vines from the beginning, created with other trees: for how could *Noah* plant a vineyard, vnlesse he had slips of other vines or grapes that grew before, seeing hee did not create fruites but plant fruites as wee doe? For this is principally to be noted, that so soone as hee had opportunitie to doe good, hee omitted no time, but presently after the flood was gone, and that the earth began to dry, hee plied it with seedes, and wrought it till hee saw the fruites of his labour. By this wee learne, to omit no occasion to doe good, but whensoever wee may doe good, to count it sinne if we doe it not.

But if we be so exercised, then all our works shall prosper like the vineyard of *Noah*, because the fruit of the vine doth cheare the countenance and glad the heart of man. Therefore some haue gathered vpon the planting of this vineyard, a signification of gladnesse and thankfulness in *Noah* for his late deliuerance, as the Iewes by their solemne feastes did celebrate the memoriall of some great benefit but I rather Iudge, that God would haue vs see in this example, what men did in those dayes, and how we are degenerate from our parents, that wee may prepare against the fire, as *Noah* prepared against the water.

This

This is worthy to bee noted too, G O D did not so regard his husbandrie, but that hee had an eye to his drunkenesse, and speakes of his fault as well as his vertue, whereby wee are warned, that though God bleesse vs now while wee remember him, yet he will chasten vs so soone as wee forget him : though wee bee in a good name now, infamie will rise in an houre : though wee bee rich at this present, pouertie may come presently though wee bee whole while wee be heere, yet we may fall sicke before night, euen as *Noah* is prayesed in one verse, and disprayesed in another: euen now God commends him for his lowliness, and now discommends him for his drunkenesse : as though hee had forgot all his righteousness, so soone as hee had sinned, and would call in his praise againe.

This was to shewe, that *Noah* was not saued from the flood because hee deserued to bee saued, but because God had fauour vnto him : for hee which was not drowned with water, was after drowned with wine, As the Pharises when they had done well, were proude of it, and lost their reward : so when *Noah* had done a good worke, hee spotted it with sin, and was disprayesed where he was praised, as though God had repented him that hee commended him. Hee planted well, but hee drunke not well : therefore that which was good, did him no hurt : then seeing he was trapped with a good worke, what soeuer we doe, we may remember how easie it is to sin, if we misse in the matter, or in the manner, or time, or place, or the measure, as *Noah* did. Hee which planteth the vineyard, is worthy to taste of the grape : but if thou haue found honny, (saith *Salomon*) eate not too much, least thou surfer. So if thou hast found wine, drinke not too much, least thou surfer. A little wine is better then a great deale, and if thou wilt follow the Apostles counsell, thou must drinke it but for thy stomacks sake, least that happen to thee, which thou shalt heare of this noble patriarch.

Though

Noahs drunkennesse.

Though hee were neuer so righteous before God and men, though he escaped the destruction, which lighted vpon all the world, though hee had all the foules of the ayre and beasts of the land at his commaund, though hee passed the pilgrimage of man nine hundred yeares, yet *Noah* was but a man: so ancient, so righteous, so mightie, so happie, *Noah* shewed himselfe but a man, for drinking the wine which himselfe had planted, he was drunken. This was *Noahs* fault, he was drunken with his owne wine, as *Lot* was defiled with his owne daughters. If *Cham* his sonne had taken too much, and stript himselfe as his father did, the holy Ghost would scarce haue spoken of it, because he was a man of no note, but when the father forgot himselfe, and gaue this offence, marke the man of the holy Ghost, as though hee woulde shew you a wonder: hee displayeth *Noahs* drunkennesse, as *Cham* displayed his nakednesse: as if hee would say, Come and see the strength of man. Hee which was counted so righteous, hee which beleeued the threatning like *Lot* when the rest mocked, he to whom all the foules of the ayre and the beasts of the earth flocked in couples as they came to *Adam*, he which was referued to declare the iudgements of God, and to begin the world againe: *Noah* the example of sobrietie, the example of moderation, is overcome with drinke, as if he had neuer beene the man. How easie, how quickly the iust, the wise, the prudent, hath lost his sense, his memorie, his reason, as though he had neuer bin the man!

And how hard is it to auoid sinne, when occasion is at hand, and pleasant opportunitie tempteth to sinne? it is easier for the bird to goe by the net, then to breake the net: so it is easier for a man to auoyd temptations, then to overcome temptations: therefore GOD forbad *Balaam*, not onely to curse the people as *Balak* would haue him, but hee forbad him to goe with *Balak*s seruants, knowing that if he went with them, and saw the pompe

Noahs drunkennesse.

pompe of the Court, and heard the King himselfe speake vnto him, and felt the tickling reward, it would straine his conscience, and make him doubt whether he should curse or blesse,

Peter but warming himselfe at *Cayphas* fire, was overcome by a silly Damsell to doe that which hee neuer thought, euen to forswear his Lord God: therefore *Daniel* would not eate of the kings meate, least he should be tempted to the kings will, shewing vs that there is no way to escape sinne, but to auoid occasion. Therefore *David* prayeth, *Turne away mine eyes from vanitie*: as though his eyes would draw his heart, as the bait tilleth on the hooke. *Noah* thought to drinke, hee thought not to bee drunke: but as he which commeth to the field to sound the trumpet, is laine as soone as hee which commeth to fight: so the same wine disempereth *Noah*, which hath ditterpered so many since. Where he thought to take his reward, and taste the fruite of his owne hands, God set an euerlasting blot vpon him, which stickes fast till this day, like a barre in his armes, so long as the name of *Noah* is spoken of, that wee cannot reade of his vertue, but wee must reade of his sinne: whereby euery man is warned to receiue the gifts of God reuerently, to vse them soberly, and to sanctifie himselfe, before hee reach forth his hand vnto them, that they may comfort and proficys, with that secret blessing which God hath hid in them: or else every thing, the best gifts of God may hurt vs, as the pleasant wine stained and confounded the great Patriarch, when hee delighted too much in it, which hee might haue drunke as *Christ* did at his last supper, and this disgrace had neuer beene written in his storie: but GOD would haue a fearefull example like the pillar of salt, to stand before those beastes, whose onely strife is to make tryall, who can quaffe deepest and shewe all their valiantnesse in wine.

Because there is such warning before vs, now we haue

Noahs drunkenesse.

haue the drunkard in schooling, I will spend the time that is left, to shew you the deformitie of this sinne. If any heare me which haue beene ouertaken with it, let them not maruell why he cannot loue his enemies, which loveth such an enemy, as this, which leadeth till hee reeleth duls him till hee bee a foole, and steales away his sense, his witte, his memory, his health, his credite, his friends: and when shee hath stripped him as bare as *Noah*, then shee exposeth him like *Noah* to *Cham*, and all that see him doe mocke him: it is a wonder almost, that any man would be drunke that hath seene a drunkard before, swelling and puffing, and foming, and spuing, and groueling like a beast for who would bee like a beast for all the world? Looke vpon the drunkard when his eyes stare, his mouth driuels, his tongue faulter, his face flames, his hands tremble his feete reele: how vgly, how monitrous, how lothsome doth he seeme to thee? So lothsome dost thou seeme to others when thou art in like taking.

And how lothsome then dost thou seeme to God? Therefore the first lawe that *Adam* receiued of God, was abstinence, which if hee had kept, hee had kept all vertues beside, but intemperancie lost all, In abstinence the law came to *Moses*, and hee fasted when he receiued it, to shew that they which receiue the word of God, receiue it soberly. A temperate man seldome sinneth, because the flesh which doth tempt is mortified, least it should tempt but when the handmaide is aboue the mistresse, and a man hath lost the image of GOD, and scarce retaineth the image of man, all his thoughts and speeches, and actions must needs bee sinne, and nothing but sinne, because the band of vertue, sobrietie, is broken, which kept altogether: when didst thou want discretion to consider? when didst thou want patience to forgiue? When didst thou want continencie to refraine? When didst thou want heart to pray, but when sobrietie was fled away, and intemperancie filled her roome? If shame let to sinne, it casteth

casteth out shame : if feare let to sinne, it casteth out feare: if loue let to sinne, it expulseth loue, if knowledge let to sinne, it expulseth knowledge, like a couetous Landlord, which would haue all to himselfe and dwell alone.

There is no sinne, but hath some shew of vertue, onely the sinne of drunkenesse is like nothing but sinne : there is no sinne but although it hurt the soule, it beautifieth the body, or promisseth profit, or pleasure, or glory, or something to his seruants : onely drunkenesse is so impudent, that it descrieth it selfe : so vnthankfull that it maketh no recompence : so noysome that it consumeth the body, which maketh sinners spare least they should appeare to bee sinners. Every sinne defileth a man, but drunkenesse maketh him like a beast : euery sinne defaceth a man, but drunkenesse taketh away the image of man : euery sinne robbeth a man of some vertue, but drunkenesse stealeth away all vertues at once : euery sinne deserueth punishment, but drunkenesse vpbraides a man, while the wine is in the stomacke; and though hee would dissemble his drunkenesse, yet hee is not able to set a countenance of it, but the childe descrieth him, the foole knowes that he is drunke, because his face betrayeth him, like the leprosie which brast out of the forehead : so worthily hath hee lost the opinion of sobrietie, which hath lost it selfe. His sonne thinkes himselfe more maister now then his father : his seruant makes him a foole : his children leade him like a childe: his wife vseth him like a seruant, and although his drunkenesse leaueth him when hee hath slept, yet no man seekes to him for counsell after, no man regards his word, no man reckons of his iudgement, no man is perswaded by his counsell, no man accounts of his learning, no man hath any glory to accompanie with him, but so soone as drunkenesse hath made him like a beast, euery man abhorreth him like a beast, as they did *Nabuchadnezzar*: the spirit flyeth from him least it should grieve it, his friends

freindes goe away least hee should shame them, and no vertues dare come neere, least he should defile them.

How many things flie out when wine goes in? howe is it then that hee which loueth himselfe, can be so cruell to himselfe, that hee should loue his life, and shorten his life? that hee should loue his health, and destroy his health? that he should loue his strength, and weaken his strength? that he should loue his wealth, and consume his wealth? that he should loue his credit, and cracke his credit? that he should loue his vnderstanding, and ouerturne his vnderstanding? that he should loue his beautie, and deforme his beautie? the Poets neede faining no more, that men are transformed into beastes, for if they were liuing now, they should see men like beafts: some like Lyons, some like wolues, some like Foxes, some like Beares, some like Swine: who is the beast when the beastes satisfie nature, and man satisfieth appetite? when the beafts keepe measure and man exceedes measure? when the beafts are found labouring, and man found surfeiting, who is the beast? I haue read of a bird which hath the face of a man, but is so cruell of nature, that sometime for hunger shee will let vp on a man and slay him: after when shee comes for thirst vnto the water to drinke, seeing the face in the water like the face of him whome shee deuoured, for greife that shee had killed one like her selfe, takes such sorrow, that she neuer eateth nor drinketh after, but beates, and frets, & pines her selfe to death. What wilt thou doe then which hast not slaine one like thy selfe, but thy selfe, thy very selfe with a cup of wine, and murderest so many vertues and graces in one houre?

As *Eſau* sold his land and liuing for a messe of pottage, so the drunkard selleth his sense: and wit, and memorie, and credit for a cup of wine. Thou hast not murdered thy brother like *Caine*, but thou hast murdered thy selfe like *Iudas*: as the *Rachabites* abstaining from wine, as *Isaiah* bad them, obtained the blessing which God had appointed

*ppointed to the Israelites : so let vs take heede, least they which we account Idolaters , whilest they fast and watch, obtaine the blessing which God hath appointed for vs (get away the blessings) while wee sit downe to eate, and rise to play Therefore, as Christ sayd, remember *Lots* wife , so I say remember *Lot*, one houre of drunkennesse did him more hurt, then all his enemies in *Sodom* : remember *Noah* one houre of drunkennesse discovered that which was hid sixe hundred yeares. Ten times more might be said against this vice: but if I haue said enough to make you abhorre it, I haue had as much as I would.

Some goe about to excuse *Noah* because hee was an old man, and therefore might soone be taken cupshot : some because the Wines were hotter in those countries then they are with vs, some because of his change of drinckes, which had not woonted himselfe to Wine before: some because as most men delight in that which by great labour they haue brought to passe of themselves.

So no maruell though *Noah* had a longing to his owne grapes, following herein the example of a curious cooke which doth sup and sup his broth, to taste whether it bee well seasoned, that he may mend it if hee can, or mend the next : but as the Flie by often dallying with the candle, at last scorseth her wings, with the flame, so taking, he was taken, and at last was drunke : yet this is imputed to him for his fault, that he was drunke, as the punishment which followes doeth witnesse. Such is the providence of God, that his mercie might be glorified in all, hee hath concluded all vnder sinne, and suffered the best to fall, that no man might trust in his owne strength, and that we seeing their repentance may learne to rise againe, howe greivous soeuer our sinnes bee. If wee haue beene Idolaters, if adulterers, if persecutors, if murmurers, if murtherers, if blasphemers, if drunkards : *Aaron*, and *Moses*, and *Lot*, and *Abraham*, and *David*, and *Salomon*, and *Peter*, and *Paul*,
and

Noahs drunkennesse.

and *Noah*, haue bin the like, who raigne now in the kingdome of Christ with his Angels, and so may we, if we repent like them. These examples, saith *Paul*, are not written for our imitation, but for our admonition.

Thus you haue seene *Noah* tober, and *Noah* drunken whereby wee may see that a man may bee drunke with his owne wine, hee may surfet with his owne meates, he may lust with his owne wife, he may offend with his own gifts his owne honour may make him proud, his owne riches may make him couetous, his owne strength may make him venturous, his owne wit may make him contentious: therefore as the childe pluckes out the sting before hee takes the hony: so let euery man, before hee receiues the gifts of God, sit downe, and looke what baytes what snares, what temptations Sathan hath hid in them, and when hee hath taken out the sting, then eate the hony, and hee shall vse the blessings of Christ, as Christ did himselfe.

FINIS.



H

• *Staphylococcus aureus*

A godly prayer to be said at

all times.



E cause I haue sinned, O Lord, & done wickedly in thy sight, & prouoked the to anger by my abhominable wickednes, making my body which thou hast ordayned as a vessel for thine honour, an instrument of most detestable filthinesse, O Lord be mercifull vnto mee, and pardon mee this great wickednes: looke not vpon mee. good Father, with the eies of iustice, neither dothou draw against me the sword of iudgement, for then how shall I that am but dust, stand in thy presence, when thy wrathful indignation cometh forth as a whirle-wind, & thy heauy displeasure as a mightie tempest, seeing the earth trembleth, the depths are discovered, & the very heauens are shaken when thou art angry? Exercise not therefore thy fury against mee, that am but chaffe before the wind, and as stubble against a flaming fire: though I haue sinned grievously in thy sight, preferring my wicked desire before thy holy commaundement: esteeming the pleasure of a moment before eternall and euerlasting ioyes: nay, which is worse making more account of vilenesse and vanitie, and extreame folly and madnesse, then of the glory and maiestie of the most excellent, wonderfull, and blessed God, nothing dreading his displeasure, whose wrath maketh the devils to quake, and burneth vnquenchable vnto the bottomlesse pit of hell? whose might is so great, that by the breath of his nostrils, hee can in the twinkling of an eye destroy a thousand worlds: yet am I bolde, prostrating my selfe before the throne of thy maiestie, heartily to beseech, and humbly to intreate thee, that thou wilt not deale with me according to my merits, for I haue deserved that thou shouldest raine downe fire and brimstone

A Prayer.

from out of heauen vpon me to deuoure me, or to open the earth vnder mee, to swallow mee vp quicke into hell; but thou art gracious and full of compassion, and rich in mercies, therefore doe men put their trust vnder the shadow of thy wings. I haue none in heauen to flye vnto but thee, nor in earth of whome I may receiue any comfort but at thy fauourable hands, which are stretched out day and night, to receiue all that by earnest repentance turne to thee, being readie to ease all those that are laden with the burthen of their sinne, and to refresh their distressed consciences. In the multitude of thy mercies I approach vnto thee, O Lord, desiring thee to looke downe from the height of thy sanctuary, vpon mee poore and wretched sinner, and to wipe away mine offences, and to blot out my misdeedes: especially this my vngracious, vncleane, and vngodly acte, that it may not come vp in remembrance with thee, nor bee imputed to mee for euer, for thy Sonnes sake, O Lord, in whom thou art well pleased, in whome thou wast fully satisfied vpon the Crosse for my sinnes: grant mee free pardon and remission of that I haue so foolishly by my exceeding frailtie, committed against thee in this shamefull deede. But O thou my vncleane and vnthankfull soule, my vngodly and rebellious heart, what did I sinfull wretch and execrable carter, so blindly and desperately attempt? How art thou become quite sencelesse, that thou wast so readie to anger thy most louing God, and to prouoke thy most mightie iudge that thou mightest satisfie thy filthy flesh, suborned both by thine and Gods most malicious aduerfarie, to greiue and vexe the spirit of the Lord, and to damne thy selfe for euer? Hath not God of his singular fauour, made the heauens of old and placed the Sunne and Moone in them, two glorious lightes, with innumerable starres, a wonderfull workmanship for thy vse and benefit? Hath he not lifted vp the clouds by his strong arme, and heaped treasures of raine, hayle, and snowe, to doe thee seruice?

Hath

Hath hee not in the midst of the world, laid the foundations of the earth, that thou mightest haue a stable habitation, and mightest from thence behold euery way thou lookest, the walles of this beautifull place? Hath he not gathered the waters into one place, and made the drie land appeare, & drawne forth by his power a pure substance of aire between heauen and earth, that fishes might multiply in the seas, fowles in great aboundance flye in the open face of the firmament, tender plants, hearbs, flowers, and trees in all varietie, grow and fructifie vpon the ground: yea, creeping things, cattell and beasts increase in infinite number, in pastures, fields, gardens, orchards, and groues, and all these to doe thee pleasure? Hath hee not further giuen thee springs and riuers, gold and siluer, pearles and iewels, euen plenty of streames, stones and metall, to furnish thee with what soeuer for profit thou needest, or for pleasure desirest? Hath hee not made thee Lord and ruler ouer all his creatures, euen ouer all the huge Elephants, the Whale, the strong Lyon, and Vnicorne, and horse of warre? ouer the sauage Tigers, Beares, and Woolues? ouer the mightie Eagle, Griffon, Vultur, Ostrich, & Hauke? Art thou not clad and defended, fed and enriched, cheered and renowned by these his creatures, and that all the parts of thy body, and senses of the mind, might be partakers of his goodnesse, and with his sweetnesse refreshed, comforted and delighted in great measure? yea aboue all this, hath hee not breathed into thy body an immortall soule, that thou mightest remaine with him in glory for euer? Did he not at the first frame thee like vnto himselfe, that hee might therefore loue thee as his son? Did hee not cast into thy spirit the beames of his wisdom, that thou through thy vnderstanding mightest behold him and his glory, and stirred vp sparkes of goodnes in thy heart, that thou mightest by thy affection imbrace him and his bounty, and be made perfectly blessed by his infinite happines, who when *Adam* thy vngratfull Father, by distrusting him

him that had faithfully promised, was throughly able to fulfill his will, and resolutely determined exceedingly to aduance him, hauing giuen him this whole world in testimonie thereof, by discontenting his minde with the excellent estate he was placed in of vnspokeable loue, vnlesse he might be as good as God himselfe, proudly desiring to make dust the fellowe of him, who was from euerlasting, infinitely full of wildome, power, grace, & maiesty, and had done all this at the perswasion of the most trayterous rebell of his right gracious king, and spitefull enemy of his most bountifull master, euen then when this most villanous conspiring with Gods notorious aduersary, had deserued immortall hatred against him, and all that pertayned vnto him: yea, they as yet vnborne, but containe in him, whose whole masse by this impious disobedience, became by iust iudgement a temple of cursed estate for euer, and for euer: thou also thy selfe bringing forth fruite of contempt of his lawe, which is most holy, mercifull, and mightie: yet euen then I say, of vnspokeable pittie and compassion intended, nay promised, nay laboured to deliuer him and thee from that dreadfull vengeance which yee haue purchased by your wicked and vngracious demerits, and to reconcile you base abiects and vile cast awaies, & yet stubbourne and spightfull haters of the great God *Iehouah*; who when there was no meanes to be found in heauen; nor seas, nor in the earth, nor vnder the earth, but that hee should damne his onely begotten Sonne, the very brightnes of his glory, who neuer offended him, but was an eternall delight vnto his soule, and reioycing vnto his spirit: that thou mightest bee saued, a grosse lump of slime and clay, still vexing him by thy wickednes? yet deliuered his sonne into the full power of Sathan, to put him to a most shamefull death, by the hands of most detestable persons, & did cast him far away out of his fauour, and threw him downe into the bottomles pit of his vnsupportable wrath and indignation, that thou mightest be placed

ced betweene his owne armes in the kingdome of heauen
in all royaltie and glory, as his deare and entirely beloued
sonne. Why therefore wast thou, O my vnholly and vn-
thankfull nature, so ready and prone, so violent and head-
long to commit things highly displeasing in his sight, who
in a manner, & as far it was possible, slew himselfe for thy
safety when hee had no creature so disobedient as thee? O
thou my inward soule & spirit of my mind, awake & stand
vp to defend thy selfe, for thou art besieged with mighty
enemies, the prince of darknes, the rulers of the ayre, the
spiritual craftines and pollicies of hell! why arisest thou not,
thou sluggard? thy foes in great number are prepared
with many ambushments, hauing a huge armie all mali-
ciously bent, with venomous darts to pearce thorow thy
heart: they are entred thy hold at all fise gates of thy out-
ward fences, yea they haue broken downe thy inwarde
doore, & haue left thee but one window towards heauen
to escape by, euen by thy prayers, whereto the spirit of God
wayteth thy speedie coming: make hast, O thou heauie
with sleepe, or thou art taken by thy cruell enemies, whose
hands are of iron, and their teeth of Steele, to grind thy ve-
rie bones to powder: hearken no longer to that stinking
harlot, thy wicked appetite, which lying in thy bosome, de-
sireth nothing but thy vtter destruction, shee perswadeth
thee that thou art in no present danger, that shee may re-
ioyce at thy miserable end. It may bee thou art fed to the
slaughter, that though thou goe on a little way in thy plea-
sant path, thou maist returne backe when thou wilt, & thy
little wandring will not greatly bee regarded. O thou vn-
wise and sortish heart! when wilt thou vnderstand? hath
the Sonne of God endured such paine for the smallest of
thy sinnes, & makest thou so light account of so greiuous
crimes? doth the law thunder curses, and plagues, & euer-
lasting torments against thy least inordinate motions, and
didst thou not dread to performe so shameles a practise?
Knowest thou not that the eyes of God, & his Angels, be-

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hold thee doing that thou wouldest be ashamed to doe in the presence of vngodly men, or vncleane beasts: or doest thou not consider how thou didst grieue the spirit of God, who hath vouchsafed of his infinit mercy, to dwell in thy body to this end; cheifly that he might mortifie thy carnall lusts? Why didst thou then defile his temple which he hath sanctified to be a house for himselfe to dwell in? take heede thou drive not out so worthy a ghest, by such swynish and fleshy behauiour, who if he once depart, then shalt thou be a hold for deuils & legions of damned spirits, that they may stuffe thee full of all manner of iniquity, & then at length become pitch and brimstone, to maintaine the fire of Gods scorching wrath in thy sinewes, spirits and inward bowels drinking out in full measure the dregs of the wine of his rage and fury: and canst thou be so blind & retchlesse that for the vaine pleasure of sin for a little while, thou wilt constraîne God to torment thee euerlastingly, who it may be euen at this instant, if thou wilt still try his patience & long sufferance, wil suddely take thy spirit from thee, or come in iudgement to recompence to all sinners by his final sentēce in the burning of the whole world, the stupend of horreur, shame, confusion and vtter reprobation & weigh with thy selfe, that to approach to God, is the cheifest ioy of his chosen, to behold his glorious countenance in the face of his Son, whereas thy sins doe seperate thee from him, & make thee afraid to speake to him by prayers, which is thy cheifest and greatest solace in this mortall life: how much more will thy vngodlines make thee with delay of the last iudgement, the speedy and present comming whereof, is a cheiste prop of our sight: and withall, remember how the deuill that roaring Lyon, labourerth by this impure acte, to make thee most filthy and lothsome in the sight of God, and reioyceth to see thy gracious Father, mercifull Sauour, and comfortable Sanctifier, so abused and withstoode, and angred by thee, whome hee hath wonderfully made, carefully preserved, and dearly redeemed, & tenderly loved,

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ued, that if it may bee, thou shouldest by vtter Apostasie dishonor him in the face of the world, who hath aduanced thee in the presence of all his Angels: and though thou be so sure in faith that thou canst not vtterly fall (the consideration whereof should make thee more dutifull, and not in courage thee in a sinfull course) yet mayest thou by little & little, & by often falling, bring thy selfe into a better liking both of the wicked & of wickednes it selfe, whō thou ough test to hate with a perfit hatred, & then God by iust iudgement cast thee into a sure sleepe, that thy filthines may bee seene of men, & thou condemned to the greife of the righteous, and scorned to the shame of the vngodly, & in the meane season, by prouoking Gods iudgement, be spoyled of thy goodly ornaments, of thy godly desires, of religious thoughts, of zealous affections, of christian communication, of holy indeuours, of assured perswasions of faith, of stedfast waytings through hope, of constant suffering by patience & hearty reioycings from loue. In the perfit consummation of which things, because al happines consisteth beware, thou carelesse wretch, least suddainly by thy abhominable filthines, thou either for a time wholly deprive thy selfe of comfortable feeling of these things, or much diminish thy present graces and blessings receiued of the holy spirit, to the glory of God the father But why do I vtter my voice, or strue to make a dead carkas moue? O quickē thou me that art the fountaine of life, and call thou out of heauen thy dwelling place, that my wandering soule may heare the voyce of her shepheard, and follow thee whither soeuer thou ledest: nay of thy tender compassion take me vpon thy shoulders, & carry mee gently into thy fold againe: for theeues haue stolne me away, & haue bound my feete so that I cannot go, and they watch for me vntill thou art gone: that they may carrie mee away quicke from thy pastures: O do thou therefore presently deliuer me, and giue me thy helping hand: O cast thou downe by thy spirit my raging lust, & by thy grace subdue mine vntamed affection. I am weake, O Lord, and vnable to resist the force

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of my mightie aduersarie : send thy helpe from aboue, and saue me out of the iawes of this cruell Lyon: thou hast deliuered me out of the mouth of hell? O Let not the gates therof any more preuaile against me: let me not any longer be occupied in vngodlines, least my enimie triumph ouer me, saying in his malicious heart, There, there, so would I haue it. Let this sin be far from mee, O Lord, least I should defile my selfe any more : with this notorious wickednesse: worke therefore in my heart an vtter detestation of it, that I may euer hereafter keepe my selfe pure & vnspotted for thy kingdome. Thou that art able to make of stonies childre to *Abraham*, mollifie I pray thee my stony heart, that all maner of son-like affections may bee imprinted therein : plucke vp, O good Father, these rootes of bitterness, that no vnsauory fruite may come of the tree, which thou by thine owne hand hast planted, I desire, I looke, I call, I cry, for thy assistance, that I may conquer this vnruely motion. O blessed Sauour that hast graunted so many petitions vpon earth, to them that were carefull for the body, fulfill, I pray thee, this my desire, not for health, nor strength, nor riches, nor honour, nor for food, nor apparell, but for thy heauenly grace and inspiration: yea let me lose all those rather then bee left in my sinfull flesh, that I should be ruled any longer thereby. Mortifie good father in mee, the olde body of sinne, and giue vnto me a new body, purged from these dead workes, to serue the liuing God, renew my spirit daily, that I may cast away these workes of darknes : let it be enough, O mercifull father, that my weaknes in falling heretofore, hath been made knowne vnto me, least I should be too proud, Now let thy strength appeare in putting this mine enimie vnder my feet, that thereby I may be bold to put my confidence in thee. Why should my body made by thine hand, & my soule framed according to thy image, bee giuen ouer as a pray into the hands of Sathān? Deliuere me, O Lord, from the snares of the hunter, & pre serue me from the hand of mine enimie, who lieth in wait for my spiritual life, & laboreth my eueralasting destruction so shal I prayle thee for thy great goodnes, & magnifie thy

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name for giuing me conquest ouer my aduersary that is to strong for me. To thee I flie for succour till this tempest be ouerpast, hide me I pray thee vnder thy shielde & buckler, that none of the fiery darts of Satban take hold on mee. Good Lord, for the loue thou bearest vnto mankinde, for thy Sonnes sake, who hath taken our nature vpon him, graunt that I may not bee tempted about my strength, & that in all temptations I may flie vnto thee, as a horne of my saluation, yeelding thee most humble & hearty thanks, for that thou hast giuen me a desire to withstand my sinfull flesh, which thy worke I beseech thee for thy namesake, to perfect and fully accomplish.

Mat. 26. 41.

Watch and pray, least ye enter into temptation: the spirit is willing, but the flesh weak.

Another zealous Prayer.

ETernall God, almightie, and most mercifull: wee thy vnworthy seruants, prostrate before thy throne of grace, do yeeld our selues body & soule vnto thee for all thy benefites, which thou from our birth hast heaped vpon vs, as though we had alwayes done thy will: although we occupied about vaine things neuer marked, neuer loued, neuer serued, neuer thanked thee so heartily for the, as we esteeme a mortall friend for the least curtesie. Therefore we come with shame & sorrow to confesse our sins, not small, but greiuous, not a few, but infinit, not past but present, not secret, but presumptuous, against thy expresse word & wil: against our owne conscience, knowledge, & liking, if any had done them but our selues. O Lord if thou shouldest require but the least of them at our hands, Satban would challenge vs for his; and wee should neuer see thy face againe nor the Heauens, nor the earth, nor all the goodnes which thou hast prepared for man, what shall wee doe then, but appeale vnto thy mercy, and humbly desire thy fatherly goodnes, to extend that compassion towards vs, which thy beloued Sonne our louing Sauour hath pur-

chased, so mightily, so graciously, and so dearly for vs: we beleue & know, that one drop of his blond is sufficient to heal our infirmities, pardō our iniquities, & supply our necessities, but without thy grace, our light, our strength, our guide, we are able to do nothing but sin, as wofull experience hath taught vs too long, and the example of them which are void thereof, whose life is nothing else but the seruice of the worlde, the flesh and the deuill. Therefore good father, as thou in speciall fauour hast appointed vs to serue thee, like as thou hast ordained all other creatures to serue vs, so may it please thee to send downe thy heauenly spirit into our hearts, change our affections, subdue our reason, regenerate our wills, and purifie our nature to this dutie: so shall not thy benefites nor thy chastisements nor thy word returne voyd, but accomplish that for which they were sent, vntill wee bee renewed to the image of thy Sonne. Good Lord, wee beseech thee, looke downe in the multitude of thy compassions, vpon thy militant church, this sinfull realme, thy gracious handmaid, our dread soveraine, her Honorable Councell, the ciuill magistrates, the painefull ministers, the two vniuersities, the people that sit in darknes, and all that beare thy crosse. Gather vs into one communion of thy truth, and giue vnto euery man, a spirit to his calling, that we being mindfull of the account, and that we are called Christiāns, may firmly resolute, speedily begin, and continually perseuere in doing and suffering thy holy wil. Good Lord blesse and sanctifie our meeting that no temptation hinder me in speaking, nor them in hearing, but that thy word may bee heard and spoken as the worde of God, which is able to saue our soules in that day. There is no cause, O God most iust, why thou shouldst heare sinners which are displeased with sin, but for his sake which suffered for sin & sinned not: in whose name wee lift vp our hearts, hands, and voyces vnto thee praying as he hath taught vs: *Our father which art, &c.*

FINIS.